

The Housholders Philosophie.

VVherein is perfectly and profitably described,
the true Oeconomia and forme of
Housekeeping.

With a Table added therunto of all the notable
thinges therein contained.

First written in Italian by that excellent Orator and Poet
Signior Torquato Tasso, and now translated
by T. K.

Whereunto is anexed a dairie Booke for
all good huswiues.

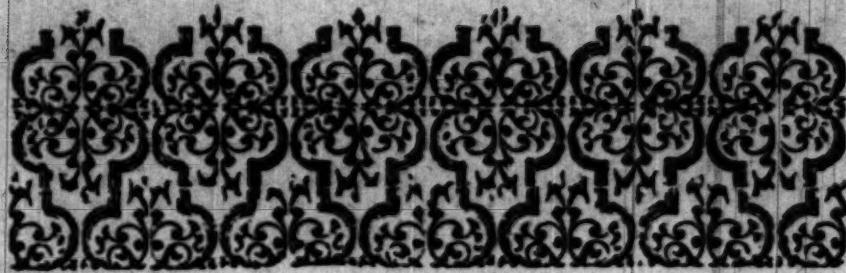


AT LONDON
Printed by F. C. for Thomas Hacket,
and are to be sold at his shop in Lombard-streete,
vnder the signe of the Popes head.
M. D. LXXXVIII.

Σπολονασκή της ειδοφεύλη

Εργασίας για την επαρχία της
Αιγαίου και της Κρήτης

Επίκουρη διάταξη της Επαρχίας



To the worshipfull and vertuous
Gentleman Maister Thomas Reade Esquier,
health and all happines.

Worth more then this digested thus in haste,
Yet truely set according to the sence,
Plaine and vnpollished for making waste,
Of that which Tassos pen so highly gracde,
This worke I dedicat to your defence.

Let others carpe,tis your discretion
That must relieue myne imperfection.

Your worshipes most affectionate

T. K.

¶ 2.



To the most illustrious and
Catholic Missis T. Powell Esq; of Eldeice
in the County of Cork

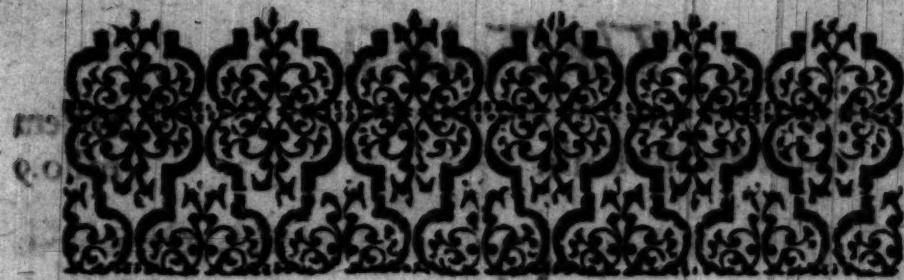
A. D. 1750
I am very desirous to have
Benedictine Wine
Olive Oil
T. Powell Esq; Cork
I will send you
A. D.

Yours very truly

A. D.

A. D.





A Catalogue or Index of those thinges woorth the me- mory contained in this Booke.

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old Tap.

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Good Husbandry
comes

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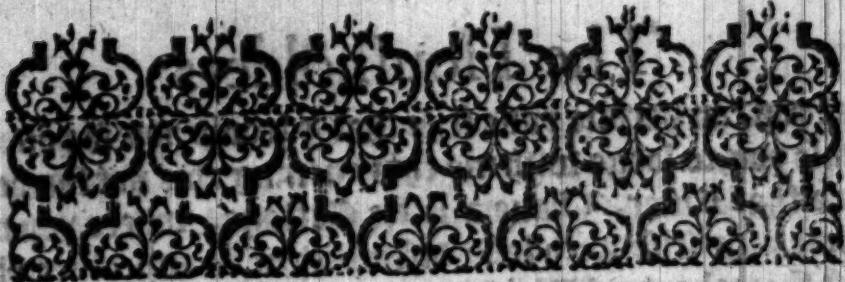
A virtuous brother to his wife.
A virtuous brother to his master.
A virtuous brother to his wife.

W

Worthy power to be obeyed
Worthy power first found out
Worthy power to be chosen in assemblies
Worthy master richer young citizen of

FINIS





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T was then about that time of the yere that the Grape-gatherers were wont to presse their Wines, and that the Trees were seene (in some place) dispoiled of their fruite, when I (in the habitte of an unknowne Pilgrim) rode betwixt Nouara & Vercellis, where seeing the ayre were blacke, & enuironed on every side with clowdes ready to raine : I began to set spurs to my Horse, but the whilc I heard a confusid cry of dogs, and turning me about, I beheld a little Kidde surcharged, pursued, and anon cuertaken by two swift Grey-hounds, in so much as it there died at my saete. The unerpected pleasure of which game, stayed me til a youth of eightene or twentyn yeres of age, tall of stature, of a god aspect, well proportioned, tough limed, and of a strong constitution, beating and crying out vpon the doggs tooke the pweare Kidde fro forth their monthes, and gaue it to a peslant attending on him, that laid it on his shouolders, and at a beck of the youth gat him swiftly on before. Wherupon the young man turning towards me said. Tell me sir of courtesie, whither is your iourney : I wold to Vercellis quoth I this evening if the time woulde giue mee leaue. You might happily get thither (qu he) were it not that the Riuere that runneth before the Cittie, and that deuideth the countes of Picemount from those of Millan, is so overflowen that

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that you can hardlie passe it, so that I would advise you, if it please you, to lodge with me this euening : for not far hence nære that River, I haue a little Cottage, where you may repole your selfe with lesse disease then in any other place nigh thereabouts. Whilst he thus spake I stedfastly beheld him, and me thought I perceiued in his very countenance a kind of gentilitie and grace, so that (indging him to be of no base or meane condicion) seeing him a foote, giuing my Horse to a hyzeling that came with me, I dismounted. Thereupon (quoth he) you shall advise your selfe yonder on the Kyuer-side, whether you were better to passe on or staie : and ther will I goe before, not to arrogat anie superioritie, but as your guide, because perhaps you are not well acquainted with the waie. Fortune (quoth I) doth fauour mee with too noble a conduct. God graunt in other things she shewe her selfe as prosperous. Hére I became silent, and I folowed him, but he regarded oft, and often overlooked, and looked on me as if he were desirous it seemd to vnderstande of whence I was : so that I preuented his desire, and in some sort to satisfie him, said I was never till nowe in this Countrey, but heretofore going into Fraunce I past by Pyemount, howbeit I repent me not that I came this waie, for the Countrey is very pleasant, and inhabited of people passing courteous. Hére perceiving that I ministered occasion of speech, he could no longer hide what he desired, but sayd.

Tell me I pray you, what are you, what Countreyman, and what god fortune ledde you into these parts ? I was borne (quoth I) in Naples, a famous Cittie of Italie, my mother a Neapolitan, my father of Bergamo, a Cittye situat in Lombardy, my name and surname I conceale, for they are so obscure, as if I should report them, yet you coulde not be the more informed of my state. The wrath of Fortune and of mightie me I shun, howbeit I am estlones shrowded vnder the the estate of Sauoy. Under a magnanymous, iust, and gratiouse Prince you sojourne then (quoth he.) But modestie remembryng that I desired to conceale some part of mine

mine estate, he enquired no further of me. Wilee had holde
walked little more then halse a mile, but wee arived on the
side of the Kyuer, swifter then which, never ranne arroome
fro soorth the strongest bow of Parthia: and it was swoyn so
high, as it farre surpass the wonted limmits, neither coulde
it be contained in the compasse whereunto it was accus-
med. And it was tolde me by þ Countreymen commorants
there, that the Passadore woulde not put off from the other
Side, but þ (vpon what occasio they knew not) he had refused
to waft ouer some French Gentlemen, that would haue gy-
uen more then ordinary for their passage. Whereupon, tur-
ning to the youth that was my guide, I said, That necessity
now bound me to accept his courtesie, which notwithstanding
I had not yet determined to refuse: albeit I had ra-
ther acknowledge this fauour proceeding from your owne
disposition then from Fortune. It pleaseþ me notwithstanding
that she hath wrought it in such sort as wee shall haue
no neede to doubt of your abode.

Thus more and more he confirmed mine opinion, that
he was neither of ignoble birth nor meane capacite, wher-
upon content to be consoled with so well accomplished an
Hoste: (þ I) the sooner you shall please that I receive the
fauour to be lodged, the more shall I accept of it, and there-
withall he ledde me to his house that was not farre situate
from the Riverside, and it was as high as on the outside
we might easilly perceiue it comprehended divers roomes
and stories one aboue another. Before the house there was
a little Court enironed with Treæs, and there they ascen-
ded by double staires which were without the Gate, eyther
of them containing fiftie and twentie large & moste commo-
dious steps. On the top of the staires we entred into a faire
Hall, fourre square & of conuenient greatness, for it had two
portals on the right, and two on the left side, and as manie
in the upper end. Directlie against the Gate whereby wee
entred, was there another Gate, and thereby we descended
by as manie other steps into a little Court, about the which

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Were prettie lodgings for seruants, and houses for Corne, and thence we past into a Carden large enough, and filled with fruitfull Trées, verie orderlie and artificially disposed. The Hall was furnished with hangings and every other ornament beseeming the lodging of a Gentleman. In the midst thereof was the Table covered, and the Cupboorde charged with curious plates of Candie, furnished with all sorts of daintie fruits. Faire and passing well placed (quoth I) is this goodlie house, and it can not be possit but of some noble Gentleman, who though amongst the Woods and in a Countrey Towne, lets not yet to imitate the delicacy and neatnes of the Cittie, but are you the Lord thereof? Not I (quoth he) my Father is, whom God graunt a long life, neither denie I him to be a Gentleman of the Cittie, or unexperienced in Courte or on the worldes conditions, albeit he hath spent the greater part of his time in the Countrey, having a Brother that hath long bee a Courtier in Rome, and that yet abideth there, higly fauoured of the god Cardinall Vercellis, whose valour and authoritie in these quarters higly are accouted of. And in what part of Europe and of Italic, (quoth I) is that good Cardinall knowne and not accounted of.

Thus as we were reasoning, there mette vs another youth of lesse yeres, but no lesse gentle spirit, that brought worde of his Fathers comming, who eftsoones was returned from surueyng his possessions. And anon there came the Father on horsebacke attended with a footeman, and an other seruite that rode before, who dismounted, immediatly came vp the staires. He was a man of midle age, yet neerer threescore then fiftie: of countenance verie pleasant, myred with comelie grauitie, and by the whitnes of his hayre and beard (that only made him seeme old) his dignitie was much augmented. I framing my passage towardes the good man and maister of the house, saluted him with that reverence whiche I thought fitting both his yeres and such as he shoulde seeme. And hee turning to his elder Sonne with a pleasant countenance,

countenaunce , asked him whence I was, for I haue never
seen him hereabouts or els where (quoth he) to my remem-
braunce. To whom his Sonne made aunswere thus. He co-
meth from Nouara, and trauails towards Turyno, but ma-
king nearer to his Father, he whispred to him in such sorte
that hee woulde enquire no further of my state , but saide,
whence soever he be, hec is welcome here a shore, for hec is
happened on a place, where to our powre, honour and ser-
vice alwaies hath bene vsed to strangers. I thanking him
for his courtesie, praid that as I willingly receaved thys fa-
vour of him, so in other things I might shew my selfe mind-
ful and regardant.

These things thus discoursed , the seruaunts had pro-
vided water for our hands, and (hauing walst) we late, as it
pleased the god old Gentleman , who desired to dw me ho-
nor beeing a straunger. Forthwith was the Table furni-
shed with fruits, as Mellons, Cytrons, and such like, which
at the end of Supper were at a wincke of his reserved and
set vp, & then he began thus. The god old man Coricius, the
Gardener of whom I remember I haue reade in Virgill.

Nocte domum dapibus mensas onerabat inemptis.
Hyed home at night & fild his bord with delicats vnbought

And in imitation wheresof Petrarch speaketh, reasoning of
his Plowman.

*Epoi la mensa ingombra,
Di ponere vinande,
Simili a quelle ghiande
Le quai fuggendo tutto'l mondo honora.*

And then he decks his boord about
With meats of meane esteeme,
Like to those Layes whose flight contents
The world, cause faire they seeme.

So that you neede not mernaile if I after their fashion, fill
your Table with vnbought viands, which though they bee

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not such as you are vsed to taste elsewhere, remember you are in a Country Town, and lodged in the house of a poore Host. I hold it (quoth I) a happy thing to haue no nedde to send for necessaries to the Cittie for the supply of good maners, I meane not of good meate, for thereof sir me seemes heire wants no shre. It lightlie happeneth not (quoth hee) that I send to þ Cittie for any thing necessarie or fit for the life of a pwe Gentleman, for (God be praised) I haue aboundance of every thing ministred vnto me vpon myne owne ground, þ which I haue deuided into soure parts or formes, call them what you will. The first and greatest part I plow and sowe with wheate and all kind of graine. The seconde part I leaue for Trees and plants, which are also necessarie either for fire, the vse of Architecture, & other instruments of houſhold, as also in those places that are sowne are manie rewers of Trees, whereupon the Wines after the manner of our petit Countries are laid and fastened. The thirde is orchard ground whereon the Heards and little flocks I haue are wont to graze. The fourth I haue reserved for hearbes, flowers and rootes, where also are some store of hyues for Beers, because beyond this Orchard wherein you see that I haue gryft so many fruitfull Plants, and which you see is somewhat seperat frō my possessions, there is an other Garden full of all sorts of sallet hearbes and other rootes.

You haue well deuided your lands (quoth I) and it is well seene that you are studious of Varro not of Virgiloneſly. But these Mellons heire that are so sweet, are they also growing vpon your owne grounde? Pea (quoth hee) and if they please you, eate of them and tarry not for me. For if I haue eaten but a little, it hath not beeene for sparing them, but because I deeme them scarce wholesome; for albeit they be sweet of sauour and pleasant to the tast: neverthelesse, hanging alwaies on the earth and not discouered on al sides to the Sunne, it must needs be, that there they soke vp the superfluous humours of the earth, which most commonly (being vnpossible to be wel or equallie ripened by the ver-
tue

tue of the Sonne, which cannot enter into every part) it hap-
peneth that there are few good Mellons to be sound, but that
many of them taste like Gounds and Cowgomers, which al-
so hang vpon the earth vnripened.

Here he became silent, & I to shew that I allowed of that
he spake, said little: knowing that olde men, or they y grow
in yeres, were euer more desirous of reasoning and talk,
then any other thing, for we can not please them better, then
to harken to their speeches with attention. But he then al-
most at a staine, said because his wife was wanting. Sir, my
wife bēing withdrawne from your presence, happily lookes
to be invited, therefore if it please you I wil cause her to bee
called. For albeit I knowe that modest strangers are more
abashēt with the company of women then of men, yet not
only the Towne but the custome of our Countrey, carieth
a certaine priuiledge, whereof it wil be wel that you begin
to aduise your selfe.

The Wifē bēing called, came and sate her down at the
upper end of the Table, in that place that was purposelis
left empty for her, and the god man of the house beganne a-
gaine. Nowe haue you seene (quoth he) all my dearest thinges,
for heauen hath not graunted me a maiden Childe, for which
I were to thanke the much, were it not but that my wife la-
menteth oft for want of one to beare her company, for my
Sonne are for the most part absent & employed otherwise,
wherefore I thought good to haue married myne eldest
Sonne had he not much disliked and intreated to the contra-
rie. I cannot (quoth I) in anie sort commend this custome
of marrying yong men so lone. For it standeth not with rea-
son that they should first be getting Children, before them-
selves were come vnto their groweth, wherunto me thinks
your Sonne here hath attained: besides, the fathers ought
to excede their childe ren alwaies eyght and twenty or thirty
yeres at the least, for otherwise they are in y vigor of their
yeres when the youth of their sonnes begin to florish, inso-
much as their desires are yet unaccomplished, which if by

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none other meanes, yet by example of their Children they
might moderate, and oft it is the cause, that such regarde is
scarcely had or vsed to them by their Children as is due to
Parents, for many times they are companions & brothers
in their conuersation, nay nowe & then (which is most abhe-
minable) they are ryualls and competitors in loue, where if
they exceded more in yeres, their Fathers could not match
them in theyr young desires, but (being decrepit) shoulde
solely expect and approue that ayde and comfort at theyr
hands, which is their due, and nature bindeth Children vnto.
And herein I remember that apt forme of speach vsed by
Lucretius. *Nat is munire senectam.* For by nature Children
are the fortresse & defences of their Parents, neither tolde
they be such, were they not of able and sufficient yeres, whē
their Parents are arived and come vnto their age. Where-
unto your selfe beeing estsoones nigh, mce thinks you ought
to hold your selfe no lesse satisfid of the helpe you haue, thē
of the good condicions of your Sonne, who though he cannot
yet find in his hart to be married, shal happily conforme him
selfe therunto ten or twelue yeres hence, and time enough.
Whilst I spake thus, I remembred that my argument was
more acceptable to the Sonne then the father, and he accor-
ding to my remembraunce, said. I hunted not all in vaine to
day, for I haue not onely kild, but more then I looked for, I
haue happened on an honest aduocat to pleade my cause: and
thereupon he carued me of the daintiest morsels of the Kid,
and laid it on my trenchour, wheresome was roste, some
was backt after the manner of mynced meate. Whylth the
Kidde was serued (in seuerall dyshes) some part of a Wyld
Boare, drest after our Countrey fashon with Larde, and in
two other dyshes, two payre of Pygeons, the one roasted,
the other boyled This wilde Boare, (quoth the god man)
was taken by a Gentleman a friende and neigbor of ours,
who often time participates the profit of his sports with my
Son, the Pigeons, them I haue scuu my owne Dounhouse,
and with these fewe haue we furnished a wōe supper, as

for Beefe and such like, I hold it rather a trouble to the stomack and the Table, then a necessarie meate for this contagious weather. It suffiseth mee (quoth I if it bee not more then needes) to eate of two kinds of wilde flesh: & me thinks I haue supped with noble men to night, in whose tune wee reade there was none other flesh eaten then Beefe, Porke, and Venison and such like, for the banquets of Agamemnon as we read in Homer, although (by the opinion of Lucian,) they might deserue to haue old Nestor at the almost as a Parasite, were not furnished with other viands And þ compaines of Ulisses, bare not so many mishaps and heates of the Sunne for the desire of Feisants or Partrich, but to feede upon Beefe. Virgil likewise inducith Æneas, that in Africk New scaven Harts, where, after þ iudgment of some, it shold haue bene some other thing, for in Africk are no Harts bred, but in having regarde to the conuenientie and custome of Noblemenys dyet, he faigned or forgat that which properlie is vsed and eaten in that province.

And wherefore (quoth the olde man) did the Poets saigne that Noble men of their time, did eate such kinde of flesh. Because (quoth I) they are of great nourishment, and they (as those that exercised themselves with much labour) had neede of great nourishment, which Birds cannot yelde that are so easilie digested: but the flesh of wild Beastes, although they be of great nourishment, yet are they wholesome because they be much exercised and stirring, and theyr fatte is farre more naturall then that of Swine, or other Beastes that fatneth by the hande, for it is not so soone putt up & fatned, as those Beastes that commonly are stald and foddered, therefore it was aptly said of Virgil speaking of Æneas sol- diours.

Impletur veteris bacchus pinguisque ferina.

And they are filled every one

With olde wine and far venison.

For they fedde thereof at will, without any noisome or superfluous fulnes, Herewithall I held my peace, and the

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olde man began thus. The discourse that you haue made of
Wine, and of the auncient times of noble men, makes mee
remember that which I haue hearde obserued of Homer,
who euermore in praysing Wine, called it *Nigrum et dulce*, which two conditions, me thinks are not very commen-
dable, and so much the more it semeth strange vnto me that
he shoulde give Wine commendations of that sort, the more
I haue obserued, that the wines of Leuant, which are brought
over here to vs, are white of colour, as are the Malmeseyes,
and the Romaine wyne which I haue tasted of in Venice,
Without that, the wines which in the kingdome of Naples
are called Grecian Wines, because they were made of the
Grapes that grow in Greece, bee white or rather gold-col-
oured, as that abone all the rest is wherof we haue spoken.
And those wines are more properlie white that are of the
Rheyne of Germanie, and those others that growe in colde
Countries, where the Sunne hath not so much force as it
can rypen Grapes before the time of Grape-gathering, albeit
happilie the manner of their making, may also be the cause
of their whitenes.

Here I answered, that the Wines were termed sweete
of Homer, with that kind of Metaphor wherwith al things,
either pleasing to the senscs, or acceptable to the minde, are
required to be sweete. Howbeit, I denie not that perhaps he
loued sweete Wines himselfe, which also most contenteth
me, neither is this sweetnes of Wine vnpleasant or hurtful
but at some seasons: and the Malmesey, Greeke & Romain
Wines whereof wee haue made mencion, all of them haue
some kind of sweetnes, which is neuerthelesse lost the older
the Wine is: wherevpon we reade.

Inger mi calices amariores.

Pray fill with bitter Wine

These challices of mine.

This was not because the Poet desired bitter Wyne
(for there is none to whom bitterness is not vnpleasant) but
because

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because olde Wine loosing the sweetnes, yeldeth that sharp
and heddie taste, which he calleth bitter, & I would so wishe
you to vnderstande that it is called swete of Homer, as it
was called bitter by Catullus: afterward Homer calleth it
black, having reference to some particular Wine that was
then in price, as is nowe our *Lachrima*, which though it bee
prest from one selfe same Grape as the Wine of Greece is,
hath yet a vermillion couller. Vpon this answerer thus, I
tasted of a cup of delicat white Wine with my Mellons, and
afterward, beeing begun to by hym, I pledged hym of a cup
of neate Claret Wine, & vpon interposition of some words,
we ended our merry Supper. For the meate taken awaie,
there was sette on the Table all sorts of fruite in great a-
boundance, wherof when the old man had onely fasted, hee
began thus to reason.

Which we
call redde
Wine.

I haue many times hearde much questoning of the no-
bresse and varietie of seasons, and I haue seene two Letters
that are extant to be reade, of Murius the one, and the other
of Tasso, wherein they contende of the woorthines betwixt
Winter and Sommer, but me thinks no time may be com-
pared to Aurum. For the Sommer with extreme heate,
and the Winter with extreme colde, are otherwhile so in-
tollerable, as we can neither temperate the one with fruits
nor the other with pastimes: and they are not onely a hy-
deraunce to the Mariner, who in the Winter is enforced
to keepe the Hauen, to the trauailer, Souldier & huntman,
who in Sommer are constrained to retyre them from the
heate, raynes and tempests, vnder the shade of a Tre, or
shroude of a Church, whether they first find: but to y house-
keeper also, who without many inconueniences cannot haue
the time so much as to surneigh his grounds. The one sea-
son then is full of labo: and of sweat, neither enjoyeth it the
third part of the fruite it bringeth foorth, for spoile of wea-
ther, wormes and windes. The other soothfull and sleepie,
betwixt idlenes and eating, vnjustly consumeth that which
the labour of another time hath yelded. Which iniustice, is

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indifferently to be noted by the difference betwixt the day and night. For in Winter, the daie which is most worshipfull yeldeth to the night, whereof it is unreasonable y it should be overcome; and beeing short, colde, and cloudie, it giveth not men convenient time to worke or to contemplate. So that our operations and contemplations are enclosed with darknes and reserved to the night, a time nothing necessarie for the one nor other. For the sensess that are ministers of vnderstanding, cannot so entirely exercise their office in the night. In the Sommer, the daie becomes vadoz and raigneth not like a Lord, but like an extreame Tyrant, that usurpeth more then needes, leauing the night not so much time as that therein we may sufficiently restore our bodies resolved with exceeding heate and contagions of the day, of whose shortnes not onely y Lovers (that would haue it long) were wont to lament, but the goodwife of the house also, who euen then that shee woulde nestle in the armes of her Husband, is by him forsaken and awaked, and therewithall hee laughed so hartilie looking vpon his wife, that shee blushing held downe her head, and he proceeded. These if I be not beguiled, are the inconveniences and discomodities of y Winter and Sommer, whereof the Spring and Autumn are not to be touched, for they are fraught with millions of delights, and in their times, the Sun (like a most indifferent Gouvernour) forwith the day & night of such equalitie, as the one hath little cause to complaine of the other. But if wee wyll compare Autumn & the Spring togeather, we shall soone finde the spring so farre inferior to Autumn, as hope is to effects, and flowres to fruits, whereof Autumn most aboundeth of all other seasons. Besides that, whatsoever fruite Sommer hath brought forth, endureth euen vntill then, and manie other hath Autumn onely proper to his season, whereof as one especiall, is Grapegathering for the wine-presse, which is, or ought to bee one of the charest cares the Housekeeper should haue, for if hee be deceived by his Seruaunts in gathering of his Coze, he thereof onely sailes some losse and discom-

discommoditie, but if in making of his Wines they practise
nener so little falsehood, he doth not onely suffer the losse, but
shame, when it happeneth that having honorable guests, he
cannot commende his Supper with good Wines, without
which, *Non solum frigescit Venus*, but all his meats are mard
that might be drest by the most excellent Cooke the Duke
hath. Therefore I conclude that Autumn is the most noble
and best season of the yere, and that which is indeede most
acceptable to the Housekeeper: and I remember I haue
hearde my Father say, who (if the troth reported of him
may but be beleaved) was for naturall Morall Philosophie
and eloquent devise, more then meanelie learned, that in
this season the world began, as indeede wee may assuredlie
believe it did.

That (quoth I) hath beeene the opinion of some Doctors
of the Hebrues, and Christians of great account, which notwithstanding
haging no Article of our belief, every manne
may credite as he list, I for my part am one of them y holde
the contrary, & it seemeth to me more likelie, that the world
beginning as it is supposed) it the began about the Spring,
which I will thus constraine my selfe to prooue.

You shall vnderstand that Heaven is round, and hath all
his parts so vnsiforme, as in it there can bee perceived nei-
ther beginning nor ende, ryght nor left, vnder nor ouer, be-
fore nor behind, which are the sre positions of place, vnlesse
it happilie be in respect onely of the motion, because that is
the right side whereof the motion hath his beginning, but
because the motion of the Sunne goes against the *Primum
mobile*, it may bee doubted whither these sre differences of
place, ought chiefly to be taken according to the motion of
the *Primum mobile*, or according to the motion of the Sun.
Neuerthelesse, soasmuch as all thinges contained in thys
our variable and corruptible world, chiefly depende vpon
the motion of the Sunne, which is the cause of generation
and of corruption, & is indeede the father of all living things,
it is requisite that the motion of the Sunne determine the

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differences of the place. According therefore to the motions
of the Sun, our Pole is the higher, which according to the
motion of the *Primum mobile* should be the lower. This bee-
ing thus, if we will seeke in what season it is like the world
began, we shal see it is most reasonable, that it then began
when þ Sun remouing soe goes not, but approacheth vs. Be-
sides, it beginneth with generation not with corruption, for
according to þ custome of nature, things are first engendred,
and afterward corrupted: but þ Sun remouing out of *Aries*
it approacheth vnto vs, and there giueþ beginning to the
generation and engendering of thinges. It is likelye then,
that when the world began the Sunne was in *Aries*, which
without doubt he shall see is so, that dilligently considereth
what was said in Platos *Tymæus* of God the Father to those
inferior Gods. True it is, that who so taketh the positions
of place from the motion of the *Primum mobile*, it must fol-
lowe that the Pole Antartick is the higher by Nature, and
that the world began in that season wherein the Sunne re-
mouing approacheth nearer vnto our Antipodes, & beginneth
generation in those parts of þ other world that are opposite
to these: which who so graunteth, it would seeme more like-
ly that the world began in the Autumnal æquinoctial, when
the Sunne was in *Libra*, and yet it would follow that it be-
gan in the Spring, because this that is Autumn to vs, is
their springtime, in respect whereof, the beginning of þ mo-
tion should be taken. But the first opinion, as by naturall
reason it is most likelie, so also may it be most commodiously
consorted with persuasions. For our worlde was dignified
with the presence of the true Sonne of G D D, who made
choyse to die in Jerusalem, which according to the Cosmo-
graphicall dyscription of some, is in the midst of our Hemis-
phere. Moreouer, it was his will to dye in the Spring, of
purpose to redeme our humaine generation in that time
wherein at first he had created it. And here I ceased, when
the olde man moued with my speeches, beganne earnestlie
to looke vpon me, and said.

I haue entertained a greater guest then I expected, and you, (quoth he) are peradventure one of those of whome the crye is come into our Countrey, who vpon some common fault are fallen into mis- fortunes, whereof you are as woorthy to be pardoned (considering your offence) as to be praised and admired for your speches. Report (quoth I) that coulde not happily blazon mine estimation or sufficiencie, whereof you are too courteous a commender, is nowe deriv'd from my mis- fortunes. But what or whoseuer I may bee, I am one that speake more for truthe sake then of hatred, dispraise of others, or superfluous conceit of mine opinions. If you be such an one (quoth he) for I will not search or pry into your state, you cannot but be an indifferent & fit Judge of a matter, which my Father (loaden both with age and with experiance) participated vnto me a fewe yeres before his death, giving vp the gouernment of his house and care of his familie to me. And whilst he thus spake, the Servants tooke away, and the auncient Gentlewoman giving thanks arose, and was attended by her Sonnes, who after a while returning, I beganne. Hyz, it shall be very acceptable vnto mee, to heare the discourse your Father made vnto you, as you were in purpose to haue tolde me, but because it woulde bee grieuous vnto me to harken thereunto, with the dyseale of those that are about vs, I beseech you command your Sons to sitte, who obeyng the gentle commaunds of their father, the good olde man began thus.

About that time that Charles the fift deposed his Monarchie, and withdrew himselfe from the worlde, as from a tempest to contemplation and a quiet life, my good Father, beeing then threescore and tenne yeres old, my selfe somewhat more then thirtie, called mee to him, and began to reason with me thus. The daedes of greatest Kings, that turne the eyes of all the world vpon theyr actions, albeit that for their greatnes and magnificence, it semes they can haue no proportion of comparison with priuat men, neverthelesse they moue vs nowe and than with the authority of theyr

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examples, to imitate them in such sort, as we behold the p^rovidence of our almighty God followed by Nature: not onlie in man, a reasonable creature, whose dignity doth come so neare the Angels, but also in the industrie of other little creatures, whereby it should not seeme so strange to vs: if now that Charles the first, that thysse renowned Emperoz, hath thus deposed and discharged him of the weight of his so famous Monarchie, I also thinke by his example to disgrade me of this petit gouernment of houſhold: which to my priuat personne, is no leſſe then is his Empire to his Maestie. But firſt, before I ſhall ſurrender this, that rather appertaines to thee then to thy Brother, as well in that thou art his elder as also more enclined to husbandry (a thing moſt needful and appropriate to housekeeping) I will ſo instructe thee, touching things belonging to good gouernment, as I was taught not long ſince of my Father, who ſprung of ſimpole parentage, and hezre of a ſmall patrimonie, With industrie, sparing, and good husbandry, did muſt augment it, which hath not beeene deteriorated ſince by mee: but twiſe as muſh encreased ſince my Father left it. Howbeit if I haue not looked to my husbandry with ſo great care, nor lived ſo sparingly as he preſcribed: neuertheleſſe (let me boldly ſay thus muſh to thee my Son) the knowledge that I had touching the nature of things, & fellowship of the worlde moſe then he, hath beeene the cauſe that I with little moſe expeſte haue eaſely accoupliſht what he (being unlettered and not expeſmented in the worlde) diſhardly compaſſe with muſh sparing, and with exceeding toyle even of his owne person.

Now to begin, I ſay thus. That the care of a good houſholder is deuided into two thinges, that is, his body and hys goods. In his persone he is to exerciſe three offiſces, viz. of a Father, a Husband, and a Maister. In his goods two purpoſes are propoſed, Conſeruation, and Encrease, touching every of which, I will particularly reaſon: and firſt of hys body rather then hys goods, because the care of reasonable thinges is moſe woorth then that of thinges unreaſonable.

The

The good Housekeeper then, ought principally to haue care in choosing of his Wifre, with whom hee must sustaine the persone of a Husbande, which happily is termed by a tytle more effectuall, Consort: for the Husband and h wyse ought indeed to be companions and consorts of one selfe sorte, all the good and all the euill incident to life, ought by them to be common and indifferently sustained. In such sort as the soule communicateth her operations with the bodie, and the body with the soule, so that when any part of the bodie grieueth vs, the mind can hardly be content, and vpon the malcontentment of the minde followes the infirmitie or weakenes of the bodie: so shoulde the Husband lament the sorrowes of the Wifre, and the Wifre the troubles of the Husband. And the like communitie shoulde be in all offices and all operations. And so much is that coniunction that the man hath with the Wifre, like to that which the body hath with the soule, as not without reason h name of Consort or Fellow is to be attributed to the Husband and the Wifre, as to the soule it hath beene heretofore attributed. Sozasmuch as Petrarch reasoning of the soule, saith.

Lerrante mia Consorte

My wandering Companion.

In imitation perhaps of Dante, who in his Canzonet of Noblesse said, that the soule was espoused to h bodie. Albeit for some other respect, it ought rather to bee resembled to the Husband then the wife, and even as after that the bande that fyes the body and the soule togeather is dissevered, it seemeth not that the soule can bee comaynd with any other body. (Wetherfore foolish is that opinion of some, that imagined the soule did passe from one unto another, as dooth the pylgrim passing from one lodging to another) so shoulde it seeme convenient that that woman or man, that have beeene divorced by death from that first band of Matrimonie, ought not to be knit unto a second: nor without great admiration shoulde Dydo haue continued her unwillingnes of having a seconde husbande, who speaketh thus in the bok of Virgils *Aenidos.*

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Sed mihi vel tellus optem prius ima debiscens
Vel pater omnipotens adigat me fabmine ad umbras
Ante pudor quam te violam, aut tua mira sollem
Ille meos primus qui me sibi impinxit Amores meos aucti
Abstulit: ille habeat secum sextaque sepulchro.

First wold I that the parched earth did rive & caught me in,
Or that th' almighty would with lightning drime mee to the
Ere I to lose or violate my chastity beginne, (deepe:
He hath my loue that first had me(meend) he his shal keepe.

Notwithstanding, soasmuch as custome & the Lawes
dyspence with them in this, the woman as well as the man
may without shame vndertake the second marriage, espe-
cially if they do it for desire of succession(a desire most natu-
rall in all reasonable creatures) but happier are they that
have but once in all theyr life beene tyed with that band.

Howe much the greater then and straighter the con-
iunction is of the husbande and the wife, so much the more
ought every one prouide to be indifferently matched, and
truely this equality of marriage is in two spaciall thinges
to be considered: Estate and Age, as two Palfreys or
two Oxen of unequall stature cannot be coupled vnder one
selue yoke, so a noble woman matching with a man of base
estate, or contrarily, a Gentleman with a Begger, cannot
be consorted well vnder the bands of wedlock. But when it
happeneth yet that by some accident of Fortune, a man ma-
rieth a woman of so high a birth, her ought (not forgetting
that he is her Husband) more honor and estyme of her then
of his equall or of one of meaner parentage, and not onely to
account her his companion in loue and in his life, but (in dy-
uers actions of publique aparance) holde her his superioe.
welch honor is not yet accompanied with reverence as is
that which for manner sake weare are wont to doe to others.
And she ought to consider that no distinction of nobilitie can
be so great, but that the league whiche Nature hath ordeined
betwixt

betwixt men and women farre excedeth it, for by nature woman was made mans subject. But if a man shal take to wifte an inferior or meane woman, he also ought to weygh, that patrimonie maketh equall many differences: and further, that he hath not taken her for a slave or seruant, but for a fellow and companion of his life. And thus touching the estate of man and wife, let this suffice.

Nowe passing to the age, I say that the Husband should provide to choose his wife rather young then olde, not onelie because a woman is more apt to child-bearing in youth, the otherwise, but because, (according to the testimony of Hesiodus) she can better receive, and retaine all formes of customes and conditions, wherewith it shall content her Husband to command her. And for this (that the life of a woman is conscribd and ordinarily concluded in lesser tyme then Mans, and sooner wareth olde; as one in whom naturall heate is not apportioned vnto superfluous moisture) the man ought to excede the woman so many yeres, as the beginning of the ones age match not with the others, so that one of them before the other become vnable and unfit for generation. Now if it happen that the Husband take a wife with these conditions, he shall furthermore easily exercize in her that superiority that hath beene graunted vnto man by nature, where otherwise it often commeth to passe that he shal finde her so exceeding wilward, crabbed and disobedient, that where he thought hee made his choyse of a companion that shold helpe to lighten and exonerat that ponderous & heauie loade which our humanity affordeth, he findes he is nowe matcht and fallen into the handes of a perpetuall enemie, who euermore none otherwise impugneth and resisteth him, then our immoderate desires, that in our minds so much oppose themselves to reason: for such is woman in respecte of man, as is desire in comparison of understanding: and euen as desire, (which of it selfe is unreasonable) is by obeyng to understanding, formed and beautified with many faire and necessary vertues: so a woman that conformes her selfe vncouthly & haughtily to

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to her Husband is adorned with those vertues, whereof by
being obstinate she continueth unsurnished. It is then a ver-
tue in a woman, to know howe to honor and obey her Hus-
band, not as a Servant doth his Maister, or the bodye the
mind, but civilly and in such sort, as we see the Cittizens in
wel governed Citties obey the Lawes, and reverence their
Magistrates, or so as in our soules, wherein as wel the well
disposed powers as the orders of the Cittizens within their
Citties, compell affections to be subiect unto reason: & here-
in it hath bene convenientlyordeined of Nature. Nor being
needful that in the fellowship of man and wife, the offices and
dueties should be divers, and the operations of the one, var-
rying from the others, it is conuenient also that their ver-
tues should be divers.

The vertues proper to man, are Wisedome, Fortitude,
and Liberalicie. To woman, Modestie and Chastitie, wher-
with both the one and the other of them, may very well per-
forme those operations that are requisite: but albeit Chas-
titie or Shamefastnes be not properly the vertues of a man,
yet ought a good Husband to offend the league of Matrimo-
nie as little as he possibly may, and not to be so incontinent,
as (being absent for a season from his wife) he cannot ab-
staine from pleasures of the flesh, for if hee himselfe doo not
first violate the bandes by so defiling of the marriage bedde,
he shall doubtles much confirme the womans chasteitie, who
by nature libidinous, and no lesse inclined to benerie then
man, only by shame, loue and feare, may not be withdrawen
from breaking of her faith unto her Husbande. Amongst
which three affectiōs, Feare is as worthy of praise as blame,
where the other two are indeede most commendable. And
therefore not without great reason was it said of Aristotle,
that Shamefastnes which merits no praise in a man, is most
praise worthy in a woman: and his Daughter very excel-
lently approoves. That no colour better graceth or adorneſ
a womans cheekes, then þ which shamefastnes depainteth,
which increaseth and draweth as earnest loue and desire of
others to them, as happily those other artificiall Dyles and
dawbings.

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dablings which they use, decreaseith & withdraweth from them, beeing in deede fitter for wizards, pageants & puppets, med: facici them wholesome, handsome or toothsome. And truely as a Certus a- woman of discretion will in no wise marre her naturall e- mor morū plerion, to recover it wth some or artificiall coullered trash, so est, formam ought the husband in no sort to be consenting to such follies. populabitur etas.

But because it behoveth the rule and authoritie of the Husband to be moderate in those things, chiesely which appertaine to women, which so that they are received and kept of custome, I can not bee condemnd as arguments of much vnshamesastnes: He can practise no way better to dysswade her from such muddy making faire her face, then with shewing himselfe a hater, contemner, and carelesse of those that are faire with that filthy spunging, prouining, painting and pollishing themselves. As so women desirous to seeme faire I cannot say to please others, but of honest women desirous to content their Husbands, I may boldly speake, that at such time as they shal see their tricking vp their selues with Lie and such like filth, pleaseith not their husbands eyes, they I know of modestie and loue, will suddainly forbear it. Much more easie to be entreated should the husbande be in graunting her those things, whereof her bodie with conuentient ornaments should be sufficiently apparelled, for albeit superfluous pompe be fitter for a stage or Theater then the person of an honest Patron: notwithstanding, herein much may be attributed to use, neyther should a womans fantasie so sharpe be offended, considering that by nature she is so desirous to adorne and beautifie her bodie. For albeit we see that Nature in other creatures hath effected, that the bodies of the Male be more adorned then the Females, as the Hart with his fayre and bushie braunched hornes, the princely Lyon with his pronde and selfred locks, which the Females never haue, and hath embroidered the Peacockes taile with more variety of collours then those of they^r Hens. Neverthelesse, wee may perceiue that in the shape of man, he hath had more regard to the beauty of the Female then

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the male. For the flesh of women, as it is more soft & tame-
tie, so are they ordinary more desired to be gazed on, nev-
ther are their faces shadowed with beardes, which albeit
they becom men, bicing proper unto vs, yet can we not deny
but that the countenances of youthes vpon whose faces
hayre never came, are fayrer & farre more lonely then those
of bearded men. And Louc by the iudicall figures of an-
tiquitie hath beeне portraited like a Boy, so Bacchus, so A-
pollo, who of all the other Gods were most fayre, were de-
ciphered without beards, but with long curled locks trussed
up in tresses, wherupon the Poets call him Phæbus wþh
these Epythetons almost continually. Non rosato o comato bat
hayre (which is a great ornamēt of nature) groweth not so
baſtilie vpon a man, nor so soft and fine as vpon women,
who delight in theyr hayre as Trees do in theyr leaues, and
therefore at the death of theyr husbands spoyling and dys-
robing themselves of all theyr other ornaments, they vse
yet in some place of Italie, to cut away theyr hayre which
also was an auncient custome, as we read of Hellen in Eu-
ripides. How much the more regard then nature hath had
to the beauty of women, so much the more conuenient it is,
that they account of it, and maintaine the same with temely
ornaments.

Wherefore when thou shalt take a wife, such an one as
I desire thou maist have, fayre, yong, equall in estate with
thee, modest, discreet, courteous, and brought vp in god dys-
cipline, vnder the education of a grane ſpatron and wiſe mo-
ther: how much the more ſhe shall content thee, ſo much the
more thou ſhoudest contend not to discontent her. Wherein
thou oughtest not onely give consent, that ſhe may goe appa-
relled as others of her calling do, not restraining her from
going to feaſts and other publicke ſhewes, where other ho-
noriſt women and thole of credit do assemble: nor on the o-
therſide to give her the bridle of libertie ſo much, that ſhe be
forwarde with the firſt at all dauncings, Comedies, & other
ſuch assemblies: but alſo not to forbide her thole honest recre-
atiōns

ations and desires, which are as incident to youth, as flowes to the spring time, least she hate or feare thee with y vread wherewith base slaves or seruants are kept vnder by theyr Masters, nor yet to be so easily induced, to watch or follow her, as she thereby become so bold and hardy, that she lay aside honest shame, (a decent thing in honest wome) which also is a kind of feare distinguished from servile base feare, and is as easily accompanied with loue, as servile feare with hate, & of this feare whiche more properly is termed shame, fastnes or reverence, spake Homer, saying:

Only beloued father in law whom I late hourly feard.
Neither should he onely cause or syde shamefastnes in all her actions and busynes of her life, but also in her entertainment and embracings, for the Husband commeth not with those prophane and superstitious cleppings as the delicate and wanton Louer doth, which maketh me the leste to meruaile that the kysses of Bell'ingannus Paramour, seemed sweeter to her then her husbande: albeit I beleue that there was never greater sweet in loue, then that which moderately springes of honest Matrimonie. And I could compare the embracings of the Husbande and the Wife to the temperate suppers of well dieted men, wherein they taste molesse commodity of the meats, then the most incontinent and surfeiting companion: but hapely so much y more by how much more their sensess (rule by reason) are upright Judges of theyr opposites and indigested contraries. Neither will I yet desist in this mine enterprised say when Homer saigned that Juno taking away Venuſ garter, went to seeke her Husband on the Mount of Ida, and having enticed hym with loue and louely termes and amorous games,

Lay down with him vpō the grasse al couered with a clowde

He meant none otherwise but this, that she taking vpon her the person of a Louer, and depossing the habit of a wife, went to seeke Jupiter. For the faire wordes, pleasing fastyns, and daintie whispering speech that she had taken wyth the garter from Venuſ, were things more besemming a Louer.

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uer then a w^eife : wherefore it was convenient, that beeing ashamed of her selfe, a Cloude shoulde bee sent to hide her. And where he saith loue had not the so much desire towards her as before when he first tooke her to his w^eife, it giueth vs to understand, that married women are not sorbyt for a little while to repesent the person of yong Louers, which notwithstanding she must speedilie reforme , because it is most unseemelie in them that (as a Father or Mother, Maister or Maistres of a house) desire to rule they^r family byth honest and enterchaungable loue, which ought to bee twixt man and wife, who are also to lye under the lawes of Matrimonie. Soz if a man having an vicious or vngodly wyfe, should presently kyll her, or in some other sort but punish her according to the Lawes, he may be happily employed better in some other action, which to eschew (taking a wyse of our deciphering) he shall never neede to be aduertised by vs.

Now proceeding to the education of Children, the care of them shoulde be devideid so betwene the Father & the Mother, as she may nurse and he may teache them : for the mother ought not to deny her milke to her owne Children, vilesse she be prouened or forbidden by infirmitie. Forasmuch as that first and tender age of infancie, apt to bee moued of any fashon, oftentimes with the iuyllie lacketh the condicions of the spurse : besides, if the mylky altered not the bodies and consequently the maneres of yong lacklings, the spurses shoulde not be so narrowly forbiddene the often use of wynes : but the spurses being ordinary base persons, it followes that the first nourishment which the little ones receiue of them, cannot be so gentle or so delicate as the Mothers, so that who so denieth the nursing of her child, in some sort denieth to be the mother of it, because together w^e chieflie knowone and commended by the bringing up of her children vp.

But that first age past ouer, that is nourished with milk, the little ones do yet continue in their Mothers custodie,

who

who are bled to be so kind and tender over them, as oftentimes they bring them vp too delicately. For which the Father is commanded to provide this remeedy, that soasmuch as that first age aboundeth in naturall heate, he accustometh them to cold for restraining the naturall heate within, and stasis, where causing that which the Philosophers call *Antiperistasis*, the complexion of the childe becommeth strong and lustie. And it was the manner of some nations, and especially those of Aquitan and thereabonts, as we read in Aristotle, to wash their newe borne Children in the Riuers, to indurath^t har- den them against the cold, which custome is by Virgil attributed to the Latins as it is to be noted in these verses.

*Durum a stripe genus natos ad flumina primum,
Deferimus sauoque gelu duramus, et vndis,
Venatu inuigilant pueri, syluanque fatigant
Flectere ludis equos & spicula tendere cornu.*

A painful people by our byrth, for first our babes we bring, Like vs to be inurd to cold, and plundge them in the spring: But bigger grown they rende the chase, & tire the woods to Their horses fit for seruice, & their archery for aime. (frame)

Which custome as I commende not, because to vs that haue not bled it it seemes extreame, so yet I thinke god to advise thee, that if it shall please God to giue thee Children, thou do not bring them vp vnder so soft and easie discipline, as they become such milke sops as were those Phrygians, of whom the same Poet in that same booke of his Aeneidos maketh mention.

*Vobis, picta croco & fulgenti murice vestis
Et tunica manicas, & habent redimicula mitra
O vere Phrygia, (neque enim Phryges) ite per alta
Dyndima, ubi affuetis biforem dat tibia cantum,*

D 1

Tympana

Antiperi-
heate expels
cold, or cold
expulseth
heate, it is
well water,
which is
therefore
cold in win-
ter, because
the hygh
parts of the
ayre being
cold, the
heate with-
draweth to
the lower
parts.

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*Tympana vos buxusque vocat Berecynthia matris
Idea, finite arma viris, & cedite ferro.*

Your robes are dyed wyth Saffron and with glistening purple budds,
Your cote hath mittins, and your high Priests hats are made like hoods
O Phrygia in deede (nor Phrygians yet) seal you high Ida hyl,
Where trompets echo clang's to those that of the custome skyll,
Cebiles Berecyntian pypes and Tymberils you see
Doe call you thence, leue armour then to such as Souldiers be.

Whom (me thinks at this day) they of some Citties in Lombardy are like, soz if any there be valiant, many of the Phrygians also were courageous. Soz would I yet that thou sholdest bring them vp so hardly or scuerely as the Lacedemonians were accustomed, or as Achylles of Chyro was. I would not (I say) that y shouldest bring the vp so fiercely, soz such an education makes the rather wilde & sauadge, which though the Lacedemonians reputed fitting for a noble man, yet was not Achilles such an one in his conditions, as others (of our time need) to propose him or his behaviour for theyr example.

Thy private estate requires that so thou teach and bring vp thy Children, as they may become good members of the Cittie where thy selfe inhabitest, or they shall dwel, good seruitors and subiects to their Prince, which in theyr trades if they be Merchaunts, in good letters if they bee learned, and in wares if they be able, they may shew themselves. Neither shall thy Children be unfurnished of all, or one of these professions, if thou see that they become not wanish and of a womanish effeminate complexion, but of a strong & manlie constitution, and that they exercise themselves in practise of the mind and body, al alike or both togeather. But because al this part of education and bringing vp of Children, is or ought to be in a manner, the care of a Father and good Housekeeper, because it is wholie politique, that should prescribe an order to the Father, howe he is to educate & bring vp his Children, to the ende that the Citties discipline may conforme

conforme and be agreeable therewith.

I will lay a part this argument, or at least dyscoyne it from the rest which I will speake of housekeeping, and it shall suffice me soly to advise and counsell, that thou bring them upp in the feare and loue of God, honor of their Parents, and in their Princes service and obedience, and that they be continually exercised in those most commendable practises of mind and body, as become them, and may better their estate with praise and honestie.

We haue nowe spoken so much as hath beeene convenient for thee to do in the person of a Husband and a Father, es特別lynes it remaineth that we come to the consideration of the third person: I meane that of a Gouernour or Maister, terme it as you list, which soly hath relation to the seruant. And if we shall give credite to antiquities written of housekeeping and government of families. The Maister ought to holde them satisfid with labor, victuall & chastisement, & to keepe them exercised in obedience. But soasmuch as they Seruants in olde time were slaues taken in warres, and afterward called seruants *a servando* (for y^e they were preserued from death, and are at this day for the most part manumitted and enfranchized) mee thinks this latter part of chastisement might well be left, as nothing requisite for our tyme or customes (except percase in those partes where slaues yet serue) and in steede thereof, the Maister to give them admonition, which should not be such neyther, as is vsed by the father to the son, but compleat and vttered with more austoritie and signiorizing termes, and if that will not serue, to suffer the disobedient hysnecked and vnprouisible seruant to depart, and to prouide himselfe of one that better may content him. And yet one thing hath beeene forgotten of those men of elder times, which was not conuenient for slaues, but not onely fittng, but most needfull for free-men, & this is sallarie or wages. With wages, meate, work and admonition, then the Houselicerper shall so gouerne his familie, as they shall rest content of him, and he be satisfid
gag

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of their labour. But because (albeit the Lawes and usages
of men are variable and diuers, as we see perteinently in
this of seruaunts, who for the greater number are at thys
day free-men: yet soasmuch as the Lawes and dyfferen-
ces of Nature are not chaunged either by alteration of
time, or variety of customes.) Whatauer others saye,
thou art thus to understande, that this distinction of Sou-
raigne,Ruler,Gouernour, or Maister, is first founded upon
Nature: for some are naturally borne to commannde, and
others to obey: and hee that is borne to obey, were hee of
the Kings bloode, is neuerthelesse a seruaunt, though he bee
not so reputed: because the people that onely haue regarde
to exterior things, iudge none otherwise of the conditions of
men, then they doe in Tragedies of him they call the King,
who apparrelled in Purple and glistering all in Golde and
precious stones,represents the person of Agamemnon, A-
treus or Etheocles, where if he chancie to faile in action, cou-
lines, or vterauice, they doe not yet derogate from hys
olde title, but they say, The King hath not playde his part
well. Likewise he that represents the person of a noble man,
or Gentleman,that in this life (which is a Theater of the
world) hath beene deposed or bereft his dignitie, he shall ne-
verthelesse be called the Noble or y Gentleman stil, though
he be happily Dauns Syrus or Geta. But when it happe-
neth y some one is found, not onely servile in condition and
of fortune, but base of mind, grosse of understanding, and as
Petrarch sayth, *Nudo di indicio e ponero d'argomento.* Naked
of iudgment, and poore of argument. as the greater num-
ber are, he may be properly termed a Seruant, and of him
and such like, the good Housekeeper (that woulde haue such
persons serue him as he might commaund with reason) may
well furnish his house, seeking no further vertue in them
then that they may be capable of his commaundements, and
execute them willingly, wherein they differ from Horses,
Mules, and other Beastes, whom Nature hath also framed
apt to learne, and to be ruled tamed and guided by man, for
they

they in the absence of their Maisters record the things com-
maunded, which these no longer knowe then they are leare-
ned, or scarce perorme euен when they are commaunded:
so that a seruaunt may be called *Animal rationale*, a Reaso-
nable Creature, by participation, euен as the Moone and
the Starres receive light by participation with the Sunne, or
as mens appetites by participation with the light of vnder-
standing become reasonable: for as our appetites receyue
within themselues the forme of that vertue which reason
hath imprinted in them, so doth the seruaunt reserue y forme
of those impressions whatsoeuer, commaunded or required
in him by his Maister, and of them & of theyr Maister some-
times may be sayde, as Petrarch speaking of himselfe and
Laura reasoneth.

*Si che son fatto huomo ligio,
Di lei ch' alto vestigio,
M'impresse al core, e fecel suo simile.*

So that I see I am become hir liege man and hir thrall,
That made impressions in my hart, & printed hyrs withall.

And because the authority of Hesiodus that auncient
Poet shall not beguile thee, who reckoning vp the proper-
ties of housekeeping, placed the Dre in stede of y seruaunt,
I wil thou vnderstand more properlie, y the manner wher-
with seruaunts are governed, differeth much from y wher-
with we governe Beastes. For that ensfruction or kinde of
teaching Beastes, is not discipline, but an vse and custome,
dissontant and segregat from reason: not vnlke as the right
hande holdeth and disposeth any sort of weapon, better then
the left, albeit there is no more reason in it then in y other,
but the mind also of seruaunts is accompanied with reason,
and may become discipline, as is that of Children, wherfore
they speake without sence and coniecture unreasonablie,
that rob and reauie their seruaunts of the vse of reason: con-

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sidering it is no lesse needfull for them then Children but more peradventure, (they having alreadye so much tempe- rance and strength as not only serueth to defend theselues, but to rescue many times and assit their Maisters in the pe- rill of some cruell broule or other troubles, that may often- times betide them.) And therefore was it well sayde of that Thoscan Poet.

Ch'ianzi a buon signior fa seruo forte.
Before his maister whom he likes,
The sturdy seruaunt stoutly strikes.

And not without cause were Mylos seruaunts commen- ded so by Cicero in his *Oration pro Milone*, and all those others of whom we reade some memorabile matters in Valerius Maximus, with many more, whose examples if I shoulde but practise to recount, I shoulde soone forget my pur- pose. That Seruaunts are properly those that are borne to obey: who therfore are not capable of any office within the Cittie because they want vertue: whereof they haue but barely so much as onely makes them apt and ready to obey. But if thou hast perused Histories, and redd of that moste perillous conflict amongst the Romans which they called Cyuill warre, (because it was begunne and stirred vp by ser- uaunts) and likewise in our time of the Armies which the Soldane gathered of slaues, and at this day of those fearefull Hostes which the great Turke mustereth, and for the most part maketh of the like: thou shalt then record and bring to mind our plaine dissencion, that absolutly will resolve thee, and discharge the greatest doubt thou canst imagine. Manie are seruaunts by Fortune that are free by Nature. And it is not to be impaied at, that many cruell conflicts and daun- gerous warres are ransed and continued by such as these. Holbein, it is a great argument of basenes, that seruile fortune can engender seruile culs in a gentle mind. And yet for instance I remember an example of þ. Scythians worth

the

while the noting: who having assembled an Arme of me against theyr seruants y had then rebelled, knowing none other meane or policy to pacifie or put the down, they aduisde to carry with them to y field (besides their weapons) many whips and ballonadoes which(making them remember the stripes & strokes that in theyr seruitude they had received) put them presently to flight.

But returning to those seruaunts whereof a house or familie in deede should be composed or furnished, I cannot commend those that are neither fitte for warre, in mind nor body, but such as are of strong complexion fit for labor, countrey busines, and household exercise. These would I deuide into two formes, the one vnder the other, as the one of superindents, surneighors, or work-maisters: the other of workmen. The first shall be the Stewarde, to whom by the Maister of the house, shold the housholde care bee commen- ded. The next, to whom the busines of the stable & of Horses shold be gyuen, as in great houses it hath bee accusto- med. The thyrd, the Bayliesse to whom the Town assaires belong and are committed. The others shall bee such inferi- ours as shall be controld, and at commaundement of those higher officers.

But so as much as our fortune hath not gyuen vs that wealth whereby we shold expect to haue our houses so dy- stinguished and multiplyed with offycers, it shal suffice thee to prouide one for all, that may be Stewarde, Horlekeeper, and Bayliesse, and (him) commaunde the rest that are thy Hyndes and meaner seruaunts to obey: gyuing every one hys salary or day wages, more or lesse as in theyr labours they deserue: ordeyning dictuall for them, so as they may rather haue too much then want. Howbeit, yet thou art to feede thy seruaunts with some other meate, then such as shall be set upon thyne owne boorde: where dysdayne not nowe and than to see such grosse or homely kind of fare, as according to the season shall be happilye purueighed or pro- uided for thy seruaunts, to the ende that they seeing thy selfe

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semtimes bouchsafe to taste therof, may the more willinglye
be satisfied therw: amongst which, those relicts & fragmēts
of that finer fare that shall be taken from thy Table, may be
serued, still having some respect to the estate and desert of
every one. But because a family well fedde and truely paid,
may with idlenes and ease become pestilent, b̄reeding evill
thoughts, and bringing forth worse works: not vnlike those
Pooles and standing waters, which (having no recourse)
putrifie the good, and engender naughtie fysh.

Thy cheefe care, and the duetie of thy Steward, shall be
thys, to keepe euerie one particularlie exercised in his perti-
cular office, and generallie all, in such busines as thou canst
not seuerallie set them to. For euerie thing that belongeth to
keeping of a house, cannot necessarily bee done by him that
hath another charge: the Stewarde, he must purueigh thy
meates: the Chamberlaine, make the bedds and brush: the
Horsekeeper, rubbe the horses and clese the Stable: and con-
sequently every other, otherwise be occupied. The carefull
Steward or suruveyor of the house, should therefore (wyth
discretion) dispose the works, that are or cannot be denided
or distributed, nowe to one, nowe to another, but aboue the
rest, to haue a speciall care, that in the house, Cozies, Ta-
bles or Coffers, be no uncleanes, filth or Rubbishe, but that
the very walles and pavements, loftes and sellers, Harness
and implements of household, maie bee pollished and kept so
cleane, that (as we terme it) it may shine like Siluer, or
ooke as bright as Chrystall. For cleanlines is not onelie
pleasing or delightfull to beholde, but adiourneth worth, and
bettereth things by Nature base and filthie, as continuallie
beastlines and filth, corrupt, disgrace and spoile, thinges o-
therwise of value and account: besides, Cleanlines increa-
seth and preserueth the health, as much as sluttishnes an-
noyeth and impayreth it. Nay what more is, every servant
should particularlie haue such care of scowring and keeping
cleane those toolcs and instruments he works withall, and
that belong unto his office, as the Souldour hath to see his
weapons

weapons to be bright, so such are, is, or shold be, every tool
to him that hath the exercise thereof, as are the weapons
which the Souldior useth: whereupon Petrarch speaching
of the Ploughman, writeth thus.

L'auaro Zappatore l'armi riprende.

The Ploughman takes his weapons once againe.

After the imitation of Virgil, who before he had called those
instruments weapons, which the Coomtrymen did use,
wrote thus.

Dicendum est que sunt duris agrestibus arma.

And tel the weapōs wherwithal the sturdy clownes cā work
And where also he termes the Bakers instruments
weapons.

*Tum Cererem corruptam undis, cerealiaque arma
Expediunt fessi rerum.*

Then run the weary forth to fetch the warre rotten Corne,
And baking weapons &c.

But because it sometime happeneth, that one is too much
charged with labou, and another hath more daythen work,
one shoulde helpe another, as we see by use in our owne
bodies, when the one leg is weary we can rest it one þ other,
or when the right hand is over labored, we can ease it byþ
the left; and when entrocuse of loue & courtesie entreats
not thus amongst them, then shoulde the Maister himselfe
commmande the negligent and unprofitable Servant, to help
and ease the weary and the well employed.

With aboue all, he thinkis the Charite of Maisters, and
lone of Servants to their fellowes in their sicknes, is espe-
ciallie to be vido and shewen, at which time, the sicke are to be
seuerally lodged from the whole, and nourished with more
choise and daintie meate: nor shoulde the Maister of þ house
dysainte, or shew himselfe so scornful or vinkind, as not to bi-
site them: for if þynt beasts reioyce to see their Maisters
charish them, as we may dailie see in dogs, how much more
may we beleue that men and reasonable creatures are con-
forted therewith? Whereupon it comes to passe, that god set-

Aeneid.

Lib. 2.

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uants liking and affecting of their Maisters, understand the
at a behc, and obey them at a winc of the eye, or bent of the
brow, not as a water-spaniel, but as the hand is storted to
bey the mind, so prompt and ready is the servant to obey his
Maister. For as the hand is said to be The instrument of in-
struments, beeing it (indeede) that serues to feede, apparrell,
and keepe cleane the rest of the lims, which are also called
instruments, so is the Servaunt said to bee an instrument of
instruments: because he keepeth all the instruments of hou-
hold occupied, not only to live, but to live wel, wherin he dis-
sereth from all the other instruments. For where they are
Inanima, things without soule, he is *Animatus*; and diuinelie
is enriched with a soule, and herein differeth from the hand,
for that the hand is fastned and united to the bodie, but he se-
perate and disoyned from his Maister, and is also different
frō Artificers, for Artificers are Instruments of those things
which properly they call workmanship: but the Servaunt
is Instrument of the action, which also is distinguished from
workmanship. So y^e the seruaunt, if you will rightly under-
stand him, is, *Animum actionis, & instrumentum separabile*.
A lively & sacer instrument of action. But so much as
of actions, some are placed in care of families and housholde
busnes, some stretch further, and extend to ciuil administra-
tion, there are some Gentlemen (amongst whō I wish thee
to be numbered) that haue to keepe a youth, who in they^y ciuil
gouernment, doth serue to write and mannedge, some of
their affaires, and him they call they^y Clerke, but these do
farre differ from the other, considering that for the most part
they are, or ought to be, not of seruile or materiall witt, but
capable of fashions, or apt to studie or contemplat, and be-
twixt them and their Maisters can be properly no servitude
or signiorcy, but rather that kind of friendship, which by Ari-
stotle is applied in the highest. Albeit in those god woldes
of the Romaine Common wealth, these were taken frō that
number of other seruaunts, and such an one was Terence, the
wryter of Comedies, who was so familiar with Lelius and
Scipio,

Scipio; as it is thought there is somelwhat of theyr doings in his works. The like was Tyro, of whom are many Letters extant that were written by Tullie (who being an excellent Gramarian, was also a most diligent obseruer of some little things, whereof Cicero was rather a dysprayer than ignorant. But because that use of service as wee talkt of, is (at this day) utterly extinguished betwixt þ masters and their seruants of such singularity: those lawes of friendship ought to be obserued & maintained in more highe degréé. And hereupon was that Treatise of vnder Officers (especially) writen by Signior Giouanni della casa, which (so that thou art desirous to peruse his workes) I knowe must many times be redd and redd again by thee, I will therefore particulaunce none, but refer thee to the booke.

And nowe because we haue sufficiently spoken, (though not so much as you desire) touching the regard of the person, for that our speche hath reference as well to Maydens as men seruaunts, and because there hath bee nothing left out that belongeth to a Husband, a Maister, or a Housekeeper: I thinke it requisite to come to that, which we deuided and deuided for the second part of our discourse: that is, of Wealth or substance, wherein we wil effectually make mention of the duetie of a Huswife, and of womens busnes. The care of wealth or substance, as we said before, is imployed to Conservation and Encrease, and is deuided betwixt the Maister and Mistresse, because the encrease is as proper to the Maister, as the keeping to the Mistresse, howbeit to him (that perticularly considereth the care of the encrease) it is proper to the Maister, and the other common, whatsoeuer others heretofore haue spokē to this purpose. But sozasmuch as nothing can be increased that is not first, and wholy kept togeather: the Housekeeper that is desirous to preserue his wealth, shold perticularly know the qualitie, and quantity of his receipes and expences, wherewith he is to keepe his house, and to maintaine his family with credit, and (measuring the manner of his reuuenues, with the issue of his charges)

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charges) so to live, as his expence may proone the least, making that proportion with his comings in, as foure to eight, or sixe at least, for he that spends as much, as he receives of his possessions, cannot recover those losses, which by chaunce or Fortune may betide him: as by fires, tempests, inundations, & other such, nor supply the necessity of some expence, which (beeing accidentall) cannot be provided for. Furthermore, (to be certified of his substance, and the value of his riches) it behoues that he himselfe haue scorne, and measured his possessions, euен with those compasses, which gaue beginning to Geometry in Egypte; which though they be divers according to the variety of Countreys, is (notwithstanding) no occasion of substantiall difference; it also behouesh that he knowe, that what he reapes be aunswerable unto that he sowed, and with what proportion, the earth restoreth that which it receiuesth: and as requisit it is, that hee take y like notice of all whatsoeuer els belongeth, to husbandry or grazing, and no lesse to harken after the prices, that are sette by publique Magistrates, or by consent of Marketfolks within the Countrey where he dwelleth, then to be enformed how they buy or sell in Turyno, Myllan, Lyons, or Venice, wherof (beeing well aduertised and instructed) he cannot be deceiuued by his Bailiesse, beeing a Husbandman, or abused by his Factor beeing a Merchant. But soasmuch as I haue said, that he ought to be aduised, both of the quantity and qualitie, of that which he possessest: (I call not onely that Quanticie which is measured by Geometrie, as are Fields, Meadowes, Woods, or that which is accustomed to be numbered by Algorisme, as Flocks and Heards, but that which is accounted as gold or siluer coyned) for (in the quadering and making euен of the enteries, with the expences) no quantity is more to be considered, then that of money, which may bee gathered and received of Rent, and such like reuenewes, which is often chaunging and incertaine: for Landes are not alwaies let at one rate, their price and profits rise and fall as other meane things, or things of more account. In which

which intertainty and variable state of things, a god Husbandis judgment, experience, & diligence so much prevailes, as not only is sufficient to preserue, but to increase his substance, which beeing in the manurance and handling of an ignorant, or overwerner, doth not onely decrease, but perishes.

That call I Qualitie of substance then, that is artificiall or naturall, of living things, or things without life: Artificiall are moveables or household implements, and hapely the house it selfe, and money which was first found out by mans appointment. Because we may live without it, as they dyd in the old time, wherin exchaunge of things was made without returne of money: afterward (by the lawe of man) was mony invented, whereupon it was called *Xenus of Numeri*, which (by the Greeke interpretation) signifieth Law, which commodiously fitting, and making equall things exchanged, hath made the entercourse of buying and selling, very easie, and more certaine, then when they onely vsed exchaunge.

Artificiall riches may all those things be called, wherein the workmanship of the Maister is rather solde and more esteemed, then the matter or the thing made: Naturall are those that are produced by Nature, whereof also some are without life, as Landes, Meadowes, Dettals, and some with life, as Flocks & Heards, whereof the god Housekeeper (of tentime) receiuteth profit. Further it commeth into the consideration of Qualitie, to know whether the Landes or possessions, lye neere or far frō any Cittie, if they ioyne to any standing Lake or Poole, by the exhalation of whose euill vapours, the ayre becommeth filthy and infected: or whether any Springs or Ryuers be adiacent, which by (ofte recores and refluxe) may gather vertue, to refine and purge the ayre: and whether they be girt or emironed with hilles, or lye open to the winds, whether vpon the bancks (to any nauigable water) or in a chaptant Countrey: whereby the commodities raised thereupon, may be transported easily in Carrs, or other carriages vnto the Cittie, or whether it lie

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stepeward downe the hyls, uneasie and painful to be passe, so that he must needs be chargde w^t sompter men: whether it be neare to any high way or common Strete, through which the Cravallers, Italian Merchants, or those of Germany or Fraunce are vsed to passe: or far from frequencie, or resort of passengers, or such as vse to barre or exchaunge: if aloft, where it lyes in prospect, or below in some Walley, where it may be overslowne: all which conditions, as they much increase and diminishe the price and value of the things possesse, so may they be occasion of sparing in expences, and teach thee to conserue and multiply thy Reuenewes, if (like a god husband) thou advise thee and consider it.

But to come somewhat more perticularly to the care and regard, that is (indeede) required, he shold so provide that whatsoever is necessary for the vse of his house in the Cittie, be brought from his Ferme or Mannor in the Countrey, and to leau his house there, furnished of so much as may suffice him and his family when he shall bee disposed to sojourne there, and to sell the rest at such conuenient time as things are dearest, and with the mony that ariseth thereof, to buy those things which his owne possessions yeld not, and yet are necessary for a Gentleman, now & then when they are better cheape. All which he may easly do, if in sparing that expence he vsed at first, he reserve some mony ouerplus: againe, he may keepe his mony by him many times, when by his own conjecture, opinion of Prognostications, or speech of other mens experiance he heares, or seareth any dearth or scarctye, and then to lay it out when he perceives the great abundance of the yere, and fruitlenes of seasons, remembryng that example of Thales, who (through his knowledge of naturall things) suddenly became rich, with a bargaine that he made for Oyle. This shall bee the Husbandes rate: But such things whatsoever as are brought into the house, either from the Countrey, or bought about in marketes, shall be wholy recommended to the wifes charge, who is to keepe and set the vp, in severall places, according to their natures,

Thales, one
of the seuen
wise men of
Greece.

for some would be kept moist and cold, and some dry, other some would be one while set in the sunne, another while in the winde, some wilbe long kept; othersome a little while; all which a good huswife (well considering) shold cause those that wyll not keepe, to be first eaten, and make store of the rest. Howbeit, those also that will not keepe, (without corruption) may be holpen many waies, and made to keep long. For Salt and Vineger do not onely keepe flesh long time sweete, and seasoned, but fish and fowle, which will bee suddenly corrupt. Beside, many sorts of fruit that will quickly putrefie and perish, if they be sharpe or tart (other wise not) wil be long maintayned in Vineger. Likewise the hangyng vp in smoke, or baking of some kinds of flesh, or fish, and divers sorte of fruits, drawes away theyr moisturē, (that is cause of their corruption) and maketh that they may be kept the longer.

Again, there are some things, which (being dried) will become both hard, and naught to eate, without some kinde of liquor or Conserues, whereof a good Huswife makynge store, for her provision (if it happen that by some mischance or hynderaunce whatsoeuer, there can not come sufficient store of meate from the market, for her husbands Table, or that they suddenly are driven to entertaine a Strannger) she may (in a minut) furnish her messe with those iunctes, and y in such good sorte, as there shalbe no misse of any other meats. She must also haue regard, y al her housshould Corne, be some ground for bread, and othersome made fit for drinke, and so distribute it indifferentlie with equall measure, both to the men and mayd servants, vsed for those purposes: amongst whom, she shall haue one aboue the rest, as the Maister hath his Stewarde or Cashur, that shall keepe one keye, and the another, that though the Maister or Mistres be abroade, there may be one to deliver ouer such thinges as shall be needfull, and to bid a Strannger drinke, which custome is not gueason in some houses, where the Steward or Butler beares the keyes, as well of housshould necessaries, as

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all things els, pleasing h[er] Maister, and not displeasent to the appetites of those he entertaineth. Therefore a good Huswife should so prouide, that all things whatsoever (if occasion or resort of straungers be not to the contrary) may be sparingly disposed: For thrift or liberalitie is as needfull in a woman as a man. Besides, she shold busie her selfe in viewing and surueyng such things, as she charged to be kept, measuring things to be measured, and keeping just account of things that are to be accounted: neyther ought her care onely extend to the spending of them, or unto other things rehearsed, but also to h[er] wynes, w[here] the older they are, and h[er] longer they are kept, become so much the better, I speake of choyse wynes, which get strength with age: for the small wynes, and those of little spirite that quickly lose theyr strength, shold be first dronk or sold: if thou have any quanttie. But her principall care shold be of Lynnen or of woolen weaming, wherewithal she may not onely make provision necessary & fit, for the ability and credite of her house: but honestlie gaine, which is as requisite in her, as is her Husbands profit gathered by the buying, selling, or exchanging other things. Neithir ought a good Huswife to dysdaigne or scorne, to set her hand tolde and then to some work: I mean not in the Kitchin, or other soyled places, which may spoile or ray her garments, because such busines are not to be managed and handled by noble Patrons (yet to be seene unto by such whose state may tollerate such thrift) but in those onely that without noysomnes or filthines she may be holde to touch, and such are properly the whales, lombes, & other instruments that appertaine to weaving, wherewith a good Huswife may furnish any sufficiet house or dweling, either for her eldest Sonne or Daughter: and not without reason was this arte first attributed to Minerva goddesse of wisedome, in so much as it was derived first from her, as appeareth by these verses in the Booke of Virgill.

*Inde, ubi prima quies medio iam noctis abacta
Curriculo expulerat somnum, cum famina primum*

Cui

*Cui tollerare colo vixim tenetique Minima
diss. Impossum cicerem, & spinas suspiras ignes*

Noctem addens capis famulisque galliminde longo
miglio circuato, et cum un seruante cibis intulit, et tunc
in regno suorum possit patrum aducerem a mortuis: as a painted orat.
The first scene ended after midnight did this woman walke
That hild by spinning, & she gins the ymbors up to take,
And addings so vnother labours some part of the night,
Held at their distaffes both she hild her maides by candlelight
To keepe her shalfe, and that her children welmane. The
second stage to many odd dials, diallours and dials in the night.
Q. In which verses it apparetly, that he spake not of base
women, but of a Mistress of a house, which had bene accusid
med to be attened on, by many seruants: & somuch worth
(it seemeth) that this arte hath in it, as ther hath not only been
ascribed or attributed to privat husbandes, but to princely hu-
dies, as appeareth by these verses of Penelope, the wypo of
wise Mistes.
Comedabil Greciebita teles fuit quicquid
dixit in operis haren, quam diligenter accepit illi, in q[uo]d omnis
As did that noble Grecian dame that baled anchornight
As much as she had woun by day to blear her fators sight.
And Virgil of Circe which was not only a woman and
a Queen, but a Goddess, wrote thus to Aeneas in
suum opus vero contra penitus in pittineolas, ut in meo
Vpon a weide deuidest loome thy wife doch weare a space
as wide as alius alius si in viuorum sit, sicut modum as, inquit sat
si tunc In which example he followed Homer, who not onely
brought Penelope and Circe in y number of women wa-
mens, but placed the daughters of Alcinous the King of Phae-
aces amongst them: And albeit the Greekes obserued not so
much decorum as was necessarie: The Romanes yet that
were both greater & more tedious obseruers of such things,
forbad the Mistress of the house all other woifes, the isteyn
Capere, and such like, but graunted they might weare any
thing
F 1
that

*Homer in
his Odiss.*

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that not without great commendation : and in this kinde of work was Lucretia often found, by Collatyn, by Brutus, and Tarquinius when they were enamored of her.

But to returne to the Mistres of the house or hauwife, who being a fortunat mother of Children, the further off she is from nobles or estate, so much the lesse she may dysdaine to busie herselue in such things, as carie meaner worth in shewe, and lesse workmanship then weaving. And therin fermeth it, that in some sort she shall aduaunce herselue, and come into comparison with her goodman : for she not onely gathereth but increaseth, with the profit of those labours. Neuerthelesse, considering that those benefits are small, and but of slender reckoning, we shall do well to say, that it belongeth to the wife to keepe, and to the husband to increase. But soasmuch as things preserved, may the better be disposed, if they be carefullly provided for, and ordered, the good Hauwife ought above all things to be diligent herein. For if she reserve not things confusedly but seperat, and place in sonder, according to their quallitie, and the opportunitie of vsing them, she shall alwaies haue them ready and at hand, and eiermore know, what she hath, and what shes wants: and if there can be no similitude infered to this purpose worthise of consideration, most notable is that of Memory, which laying vp, p[re]serving and imprinting in it selfe al the Images and formes of visible & intelligible things, could not better them in time convenient and dispose them to the tongue and penne, unless it had so ordered, and oftentimes recounted them, as without that the memory it selfe coulde scarce containe them, of so great efficacie and force is order, but it hath also no lesse grace and comelines, in beautifying and adorning things, as hee that doth acquaint his studie with the vse of Poetry, verie easlie perceiveth. For Poesy hath never more spirit added to it, with the greatest arte & industrie, then when it is set forth with wel disposed Epythetons, and significal termes, y the one ordered with the other, may altogether consent, or musically answere crosse, as hath artifici-

An Memo-
ratus.

artificially borne vised by Dratius, which though it be pleasant to the eare, is painfull to the memorie: and be it so, as some Philosophers haue saide, that the forme or fashion of the World, is none other then an order, comparing little thinges with great, we may well report, that the forme of a house is the order, and the reformation of the house or familie, none other then a second setting it in order, wherein I purpose to speake somewhat: which albeit of it selfe it bears no great semblance of credit, yet for the order & cleanness it deserves so much, as having seene it without disdayne, and diverslie admiring it, may without impeach (I hope) bee profitably recounted.

As by repetition or maintaining of a point, as Musitiones terme it.

Returning from Paris, and comming by Beona, I entered the Hospitall, wherin, though every Roome I sawe my thought, was worthy commendations, yet was the Kytchen to be wondred at (which as it was not vsd continually) so did I finde it passing meat, and queintly tricked vp, as if it were the Chamber of a new married Bride: therein saw I such a quantitie of necessary implements, not onely for the vse of the Kitchin, but service of the Table, so discretly ordered, and with such proportion, the Pewter to set vppe, the Bassesse and yron woks so bright, as when the Sun shyned on the windowdes there vpon, cast such a delicat reflection, as it might (me thought) be well resembled to the Armoris of Venice and of other places, neither to be spoken of, then shewen to straungers: and if Gato, that disposed the house-hold of his gloriouſ Sig. Capitano, in manner of an Armie, had but had a sight of this, I am well assured he would haue compared it, to some higher matter then an Armorie.

But returning now from keeping to encreasing, it may be doubted whether this arte of encreasing be housekeeping wholly, or but a member, part, or minister therof. If a Minister, because it ministreth the Instruments, as the Armer doth the curasse and the Helmet to the Houldour: and that ministreth the subiect or the matter, as y Shipwright that receives the Timber of him that sells and seasoneth

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the spood. it is very manifest, that the art of housekeeping,
 and getting is not all one: for the one is betwene to pro-
 vide, the other to put in wch things provided: howe it com-
 eth to be considered whether to get be a forme or part of house-
 holding, or rather disengaged, and estranged from it. The
 facultie of getting may be Naturall and mett Naturall. Naturall
 I call that which getteth the living out of these things
 that hath bene brought forth by Nature; for man's use and
 service: and forasmuch as nothing is more naturall then
 nourishment, whiche the Mother giveth her Childe, and
 naturall about the qualitie that appertaines thereto, I thinke
 had and raised of the fruits of the earth, considering that the
 Earth is the flattall and universall Mother of all. Naturall also are
 the non elementa and feste, that we receive of
 Beastes, and of the game that answere made of them, which
 is distinguished according to that distinction of Beastes; for
 of Beastes some are tame and compaynable, otherwise, wil-
 tary and untameable: of these are Cocks, i. Heards and Doves
 compact, of which no less profit may be raised: these they
 make their game, to hunt: and mowe of thynselfe for the
 sustentacion and sustayning of the body. It also shewes by Nature
 bath engendred, natourall beasts, and the facultie of
 Man, but bath framid men, v. are apt to obey to none: those
 wham also she bath framid to command, soorthalwhatisca-
 ver is gotten, or obtained in the warren being in it, the same
 may also bee framid naturall game: and he shal well shew
 not conceale what Theophrastes hath observed in the process
 of his Historie, That in the olde times, prouing a certaine ty-
 pе was not to be blangished. Whether nowe we reader that one askes
 another, whether he doone a harme or a monstraunce though it
 were no iniurie to aske him such a question, to the which ther
 or reason, Virgill having regard, brought in Numas braying
 thus, *Conciens gallo, premimus si impugne tecum est dico et
 tibi cuius connectare inhas pradas & vires rapere distillatum habet
 ducas; et cum aliis in illi ratiq; se reddent. Et cum te auctoritate We-*

We hide our graynates without helmers, like euermore
To hue vpon the spoile, & waste our prajes frō shore to shore
And so we do, and so we do.

And that may well be called Naturall gayne, which the
Knights of Malta haue against the Barbarines and Turkes
Gangy of which naturall gaunes, it seemeth necessarye that
y whole keeper haue knowlengage of, but especiall of Hulbans
whicke he hath in his handes, and he that inngleth any exchaunge by the profit of all
those things togeather which he gathereth, shoulde haue
therin vpon nothing unworshye or against the title of god Ihes
christe, for that trade or science is at this day comonly
called Merchandise, which is of many sorts, and to be taken
many waies, but that is the most iust, which taketh thence
wherē things superfluous abounde, and transporteth them
thither wherē is want, and scarcity of those commodities, and
in their stead intermeth other things, wherē there is some
dearth, because it growes not other wherē so plentiously
and heevy speakeith Trolley in his Booke of Offices, that
Merchandise if they were small were basyd, and but of sicke
account, if great, not much to be dislyked: but his wordes in
that place are to be taken as the saying of a Sogok, that im
fendrely speaketh of those matters, For in other places
wherē hee dwyeth like a Cattien, hee commendeþ and
defendeth Merchants, and the manner of therē trade,
and callith that order of the Publicans most honest, who haue
the chyde reuenewes of the Common wealth by their pos
sessions, & besides those thingis wherē they haue no bras
sique, and the trade of Merchandise, wherē that syne of
Merchandise is iust, and honest, whicke traffiqueþ their com
modities to Countreyis wherē they want, and therēof make
their best, so most bruisis is that, whicke having bargained
for the commodities of a Countrey, retaileþ them, or sellleþ
them againe in the same place, watching the opportunitie
and time wherē they may viter them unto theyr most aduan
tage: Holbeke, heare of opportunity to sell what is a mans
owne, and what he gathereth of his owne Reuenewes, and
possessi

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possessions, and of his stocks, beards and such like, seeme not either inconuenient or dishonest in a Husbandman.

And so much touching naturall gayne, necessary for a housekeeper, wherin he shall much aduaantage hym and hys, if he be but indifferently instructed, not onely of the nature, goodnes, and value of all things that are used to be exchanged; and are from place to place transported, but also in what Province, Shyre or Countrey growe þ better, and in which the worse, and where in most abundance, where in lesse, where they are helde dearest, and where best cheape. So should he also be informed of the fashions, sleights, and difficulties of transporting them, and of the times and seasons wherin they be carried or recarried most conveniently, and of the league and traffique that one Cittie hath with another, one Province or Countrey with another, and of the times wherein such merchandise are solde, which for þ most part are called Fayres or Marts.

Notwithstanding, the Housekeeper ought to handle these things like a Husbandman, and not like a Merchant, for where the Merchant preposeth for his principall intent, the increas and multiplying of his stock, which is done by traffique and exchange, by meanes wherof, he many times forgets his house, his Children and his wife, and travauis into forren Countreys, leaving the care of them, to Factors, Friends, and Servaunts. The care of the Husbandman or Housekeeper, doth reape his profit of exchange by a second object, directed unto household government, and so much time and labour onely bee bestowed, as his chiese and principall care may not therby be annoyed or hyndered. Moreover, euen as every arte doth infinitly serke the end it purposeth, as the honest physician will heale as much as bee can, the Architecte erect and builde with as much excelency and perfection as he can, so the Merchant seemes to make his benefit of things unto their uttermost. But the Housekeeper hath his desires of riches certaine and determinat, for riches are none other then a multitude of Instruments that appertaine

pertaine unto familiar or publique cares , but the instruments of some arts, are not infinit, either in number or greatness, for if they were infinit in number , the Artificer could not know them : for as much as this word infinit, as touching the infinitive, is not comprehended in our vnderstanding, bntle it be in things that cannot well be handled, managed, or listed for their greatness.

And as in every arte, the instruments should be proportioned and fit, as well for him that worketh , as the thing that shall be wrought withall (for in a Shyppe, the Rudder ought to be no lesse then may suffice to direct hys course, nor greater , then the Mariner can guide ; and in graving or cutting, the Chizzell should not be so ponderous and heauie, as the Mason may not lift, nor so light, as hee cannot with much a doe pierce the out-side of the Marble) even so shoulde riches be proportioned and limited unto the Hoisekeeper, and the family that he is charged withall , that he may inherite and possesse so much and no more then shall suffice, not onely for hys living, but hys living well , according to his estate, condition of time, and customes of the Citty wher he liveth and inhabiteth. And where Crassus sayd hee was not rych, that was not able to maintaine an Armie, he happily had reference vnto those ryches which are needfull for a Prince or Ruler within the Cittie of Rome , which were too too much and immoderate for any one in Preneste or in Nola little Townes in Italic, and happily superfluous for many men in Rome. For to muster and maintaine Armies, becommeth Kings, Tyrants, and other absolute Princes, and is not necessary or fitting for a Citizen , inhabiting a place of liberty, who indeede ought not to exceede the rest in any such condition, as may interrupt or spoyle that good proportion, that is requisit and meet in the uniting of free men. For as the nose vpon some mans face, growing by disorder or dysport, more then nature made it, may become so grosse and large in time, as it may be no more resembled or reputed for a nose, so a Citizen, of any Cittie whatsoever, excede-

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dying others in his riches, either miserably gotten, or extrea-
sed by wrong, is no man a Citizen, be he what or who he
will; for riches are to be considered alwaies in respect of him
that doth possesse them. (þey can doo well prescribe how
much they ought to be; but this we may saye also Iasellis way,
that they shalbe to be apportioned vnto hym that hath them,
who ought so much, and no more to increase them, then may
be after wards vndesirablye be quickeled among his Chil-
dren, tolde well and truly within þis peyne of death, and
more to say concerning this naturall gaines boþtend
em for þone hysper, which may as properly be taken and
derived from the Earth; ðwards, and fforde, abþ the
trade of merchandise, warre, or hunting. wherfore we may
call to minde that there were many Romans calld from the
þloodynge Carte, to be of magistrates, who myghte then be
þouȝt to þe þoughþous because the Husbandman and
carefull husbander, shal haue regarde vnto his health,
þot as a þision, but as a father of a famili, he ought most
willingly to apply hymself vnto that kind of gayne; which
most pertinently health, wherein he shall alio exercise hym-
self; and see his famili and seruantes busied, in those exerci-
ses of the bodye, which not deseling or desiring hym, are great
helpes to health: wherunto Admires and Superfluous easse,
are enemies þowful, let hym therefore loue to hunt, and to
make moþ reckoning of those gaineþ which are gotten and
followed with paines and sweat, then those that through de-
ceit, and vncouþter with some labou, haue gotten, and yet
are vied to be gotten. a couenant to godson son in one
þis styrþ we haue reasons of that manner of gayne
that is naturall, at that not bee þecessary, that mee some-
what manifest the other, which is unnatural, although it
be impertinent to Husbandry and yowserping. This we
divide into two formes or kindest. The one is called Ex-
changing, the other Vfurie, and it is not naturall, verayly it
þoth perniet the proper use, soasmuch as mony was founde
out

out, and used (a while) to make equall & inequality of things exchangd, and to estimat and measure prises, not soz that it ought to be exchangd, for of mony (as touching the mettall) we have no neede, neither receive we any benefit thereof in our privat or our civil life, but in respect of making euē inequalities, & iustly measuring þ worth & value of each thing, it is thought both necessary and conuenient. When money then is changed into mony, not directed & employed to some other use, it is used beyond the proper use, and so abused. In which exchange Nature is not imitated, for as well may exchange that doth multiply or accumulat infinite and excessive profits, be said to haue no end, or absolute determination as usurie; but Nature alwaies worketh to a certainte set and determinate ende, and to a certame ende do all those meanea and members work, that are ordaind to be stirres vp of Nature.

I have told you then that Exchange may multiply in profits infinitly, because Number as touching Number, not applied to materiall things, groweth to be infinit, and in exchange is not considered to be otherwise applied. But soz thy better understanding what we say, know that Number is reputed, either according to the formall or materiall being. Formall number is a collection of somme, not applied to things numbered. Materiall number, is a summarie collection of things numbered. Formall number, may infinitly encrease, but the Materiall cannot multiply so much: for albeit in respect of the partition or deuision, it seeme that it may multiply in effect, notwithstanding since deuision hath no place in that we speake of, we may saie, it cannot infinitlie encrease, because things of all kinds that cannot be deuised, are of number certaine. This deuision being thus considered, much more may riches multiply that consist in bare money, then that which consisteth in thinges measured and numbered from money: for albeit the number of mony bee not formal, as that which is applied to Gold, and Siluer, more easily may a great quantity of mony be heaped vp and gathered.

The Housholders

gathered togeather ; then anie other thing, and so by con-
tions desire to become infinit. Yet betwixt Exchange & Vsury
there is some difference. Exchange may be retained, not
only for the custome it hath taken and obtained in many fa-
mous Citties, but for the force of reason þ it seemes to beare.
For exchange is vsed in steede of our transporting and con-
ueighing Coynes from place to place, which being hardlie to
be done without great discomoditie, and perill, it is reason
that the party that exchaungeth may haue some sufficient
gaine allowed. Besides the value of mony of some Country
coigne, beeing variable and often to be changed, as wel by the
Lawes and institutions, as for the sundry worth, weight,
and finenes of the Golde and Syluer ; the Reall exchange
of mony, might bee in some sort reduced vnto naturall indu-
strie, wherewith Vsury can never be acquainted, beeing an
arteficiall gayne, a corrupter of a Common wealth, a dis-
beyer of the Lawes of God, a Rebell and resister of all hu-
mane orders, iniurions to manie, the spoile of those that
most uphold it, onely profitable to it selfe, more infections
then the pestilence, & consorteth with so many perilous emis,
as are hard to never to be eared. Every or either of which,
hauing not onely heine condemned by Aristotle, but utterly
inhibited by the olde and newe Latin, who so considereth not,
let him read what verdict Dante bath given of it in these
verses, who so prone Usury a sinne, cyteth a sentence put by
Aristotle, in his booke De Phisicis.

Leuit.

Pecuniam
tuam non
dabis fratri
tuo ad vsu-
ram & fru-
gum super-
abundantiā
non exiges.

David.

Qui habi-
bit &c.
qui pecuni-
am non de-
derit ad
vsuram.

Luk

Date mu-
tuum nec
inde spe-
rantes.

E' serubon la tua fisica note,
Tu troverai now dopo molte carte,
Che la nre vostra quell' quanto potre
Segne ; come'l magistri fa il discerne ;
Siche vostra arte a Dio quasi e Nipote.
Da qnesti due ; se tu ti nechi a mente,
Le Genesi dal principio conuenientem
Prender sua vita, & amazza la gente :
E perche P' usurier altra via tene
Per se Natura & per la sua sequace
Dispregia, poich'in altro pon la spens.

If Aristotles phisicks thou peruse,
Not turning many leaves thou there shalt finde
That arte doth Nature imitate and vse
As pupils pleasing of their Tutors minde,
So that our arte is Neipce to God by kind.
Of this and that, if thou rememberest
In Genesis euuen God himselfe doth say,
Quod ab initio oportuit
Humanum genus vitam sumere
Et unum alium excedere
Per artem et naturam. Now because
The Vsurers doo wander otherwise
Without regard of God or godly lawes

Nature and arte (her follower) they despise,
For in their Gold their hope beguiled lies.

It is also said by Aristotle, that God is *animal sempiternum & optimum*, of whom both heauen and Nature doe depend, which nature is imitated of our arte as much as may be, for arte depending vpon Nature, shee is as it were her Childe, and per consequence Gods Neipce. So that offending Nature we immediatly offend God, and he that offendeth arte offendeth God touching the hurt or annoyauance of Nature, but the Usurer offendeth Nature, for it is not naturall that money shoulde beget or bring forth money without corruption, since Nature willeth that the corruption of one bee the generation of another, and it offendeth God because it doth not exercise the arte according as God commaunded the first man, when he saide, in the sweate of thy face thou shalt eate thy bread, and it is not artificiall that money shoulde bring forth money, as the Usurers wold haue it, which putteth the vse in the thing. With those verses therefore, mee thinkes not onely our discourse of naturall and not naturall gaine may be concluded and determined, but whatsoever els we purposed at first concerning Husbandry and keping of a house, which you haue now seene howe it turneth and re-

The. Housholders

turneth to the wife, how to the Children, howe to the Servaunts, and howe to the conuerting and imploying, as also the encrease of what soever substance or possession, which were indeede those ffine especial points whereof we promisched to speake and to entreate perticularly.

But soz it is my chiefe desire that thou record effectually those things whereso I haue aduised thee, and that in so p[re]cise a sort as thou haeraster not forget them, I will bestowe them and bequeath the[em] in writing, that by often reading and perusing them, thou maist not onely learne them but throughly resolute to imitate and practise them: for practise is the end imposed to all instructions of humaine life.

This was my Fathers discourse, gathered by him into a little Booke, which I so often red, and studiously obserued, as you neede not metuaille that I haue so perfectly reported and repeated them. Now would I be silent, to the ende that my discourse should not be made in vaine, for if anie thing be laid that in your opinion may be bettered, let it not I praye seeme troublesome unto you, therof to certifie mee and amend it.

Sir (quoth I) for anie thing that I can see, your father hath not onely well and learnedly instructed you in all his institutions, but you (it semes) haue exercised them as industriously. This onely could I wish, that somewhat more might be annexed to that which he hath vtered, and that particularly is this. Whether household care or householde government be all one, if more then one, then being more then one, whither then they be the knowledge & the labor of one or more. You say true (quoth hee) and haerin onely fayled his discourse, for the government of private houses, and of Princes Courtes are different, but I can tell you why hee spake not of it, because the care of Princes Hallies belongeth not to private men. Trust me Sir (quoth I) you are of swifter understanding & more eloquent devise then I expected. But since wee found that there is difference in household governments. Ge-
rests.

ress that we consider, whether they be discrepant in forme, or greatness. Forasmuch as if they onely differ in the greatness, then even as the consideration of the forme of a Prince's Wallace and a poore mans Cottage, appertaines to one and the selfesame Mason, Carpenter or Architect, so shoule the care of either housekeeping be one. But theremunto be answere thus, though I were swift of conceit at first, yet now (I doubt) I shall not be so prompt to find, or so iudicial as to censure that which you propose. Howbeit, I can tell you this, that if my hart or happe would gue mee leane to keepe a great yet (private) house, I meane not a little Court, I beleeue that private house of mine, should farre surpass that Wallace for a Prince, which onely differeth from the other in the pompe and greatness.

You are in the right (quoth I) for as a Prince is still to be distinguished from a private man, by forme : and as the forme of their commandements is distinguished, so are the gouernments of Princes and of private men distinguished, for when it happeneth that in comparison of number, the household of a poore Prince is as little as a rich mans familie, yet are they to bee gouerned diversly : neuerthelesse, if that be true which is approued by Socrates to Aristophanes *In convivio Platonis*. That to compose or wryte a Tragedie and Comedie, bee bothe the worke of one, albeit they onely differ not in forme, but are opposit and contrarie : it shoule consequentlie be as true, that a god Steward knoweth as well how to gouerne a Princes household, as a private familie, for the manner and facultie of eyther is alike : and I haue red in a pamphilet that is dedicated to Aristotle, that their gouernments or dispensations of a house, are deuided into four parts, Kingly, Lordly, Ciuitall, and Private, *Regia, satrapicia, Ciuilis & priuata*, which distinction I reprobue not. For albeit wee differ farre from those of elder times, yet I see the gouernments of those houses of the Viceroyes of Naples, Sicilie and the Gouernour of Mylain, are as corespondent for proportion to those Royall houses as were of olde

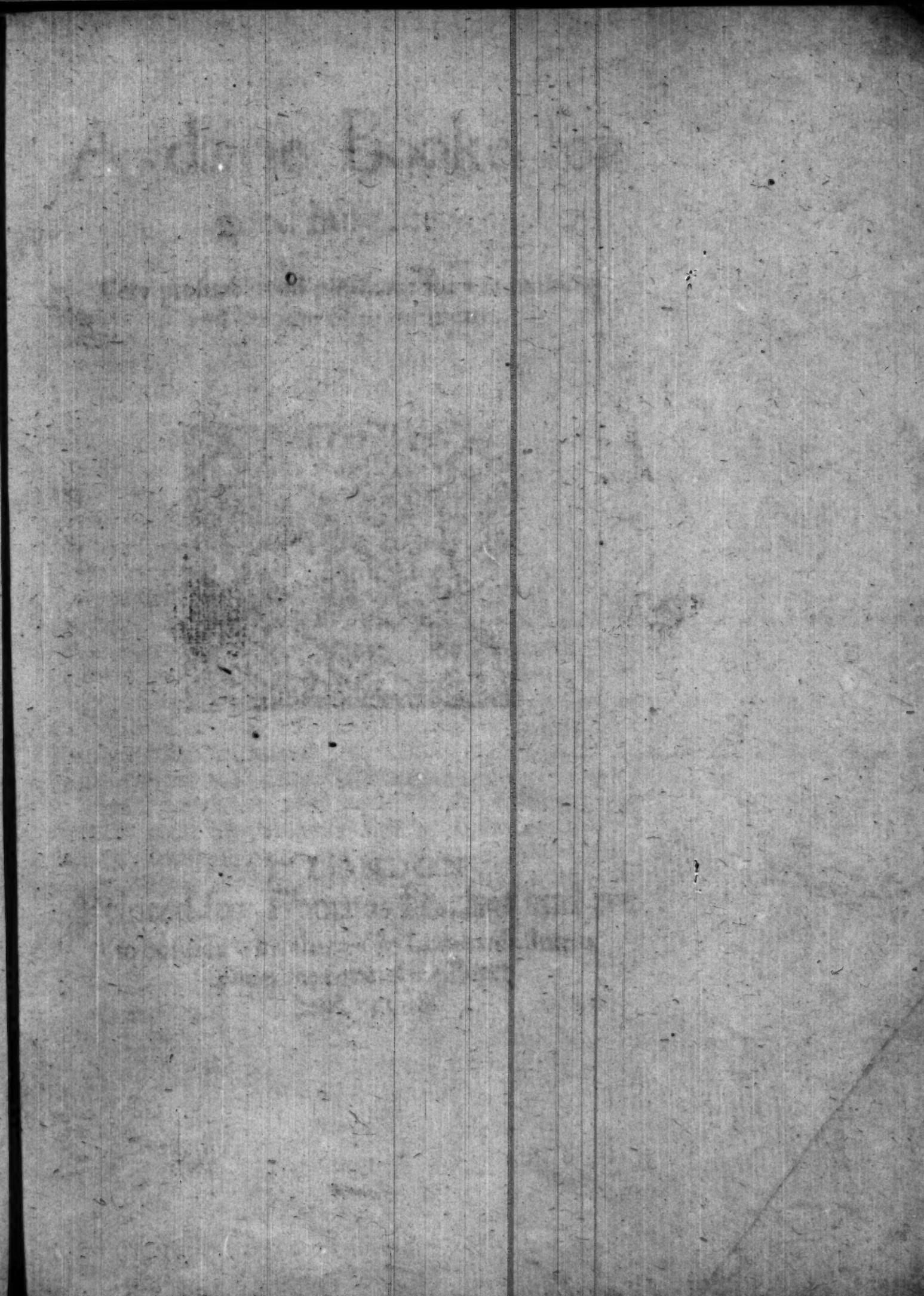
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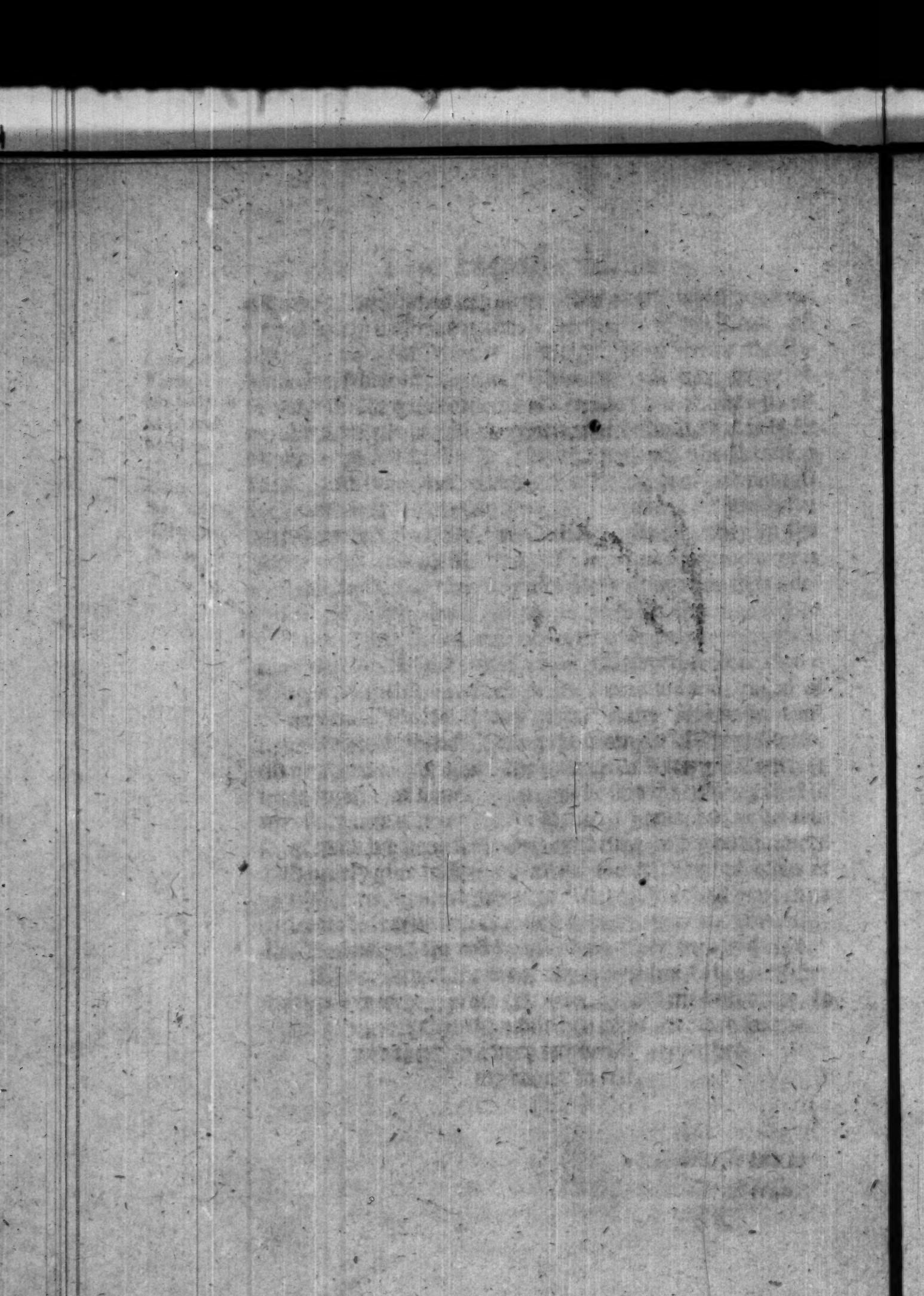
15.10) The Housholders

Reggio,
a Cittie in
Lomberdy
There is
Modone &
Modona.
Modone a
Cittie in
Greece.
Modona a
Cittie in
Italie.

Custome of the Dukes and other nobles men which proportion also may be found amongst the houses of the Dukes of Sauoy, Ferrara and Mantua, and those Gouvernours of Asti, Vercellis, Madona, Reggio, & Monferrato. But I can not yet tell the governments of a ciuill and a private house do differ, unless he call his government Ciuit, that is builded and employed in Office, for the honours of a Common wealth, and that mans private, that is segregat and not called to office, so that whoso he applies him to his houyholt care. And that this is his distinction may bee gather by the wordes that he hath written. That private government is the least, and yet tayseth profit of those things which are despised and disprayed of the others, which others are to bee intended, those ciuill Gouvernours or officers, that being vsd and exercised in affaires of more estate, dislike of manie thinges, which neuerthelesse are entertaind and praised of priuate men. But for it may percase come so to passe, that some of your sonnes following the example of theyr Uncle, may endeavour and apply themselves to serue in Court, I could wysh that somewhat might be said concerning that so necessary care of governing a Princes house, but nowe it is so late, and we haue set so long that time and god manners will hardly give vs leaue, albeit somethings unspoken of might be remined and produced, whereof hee shall haue time and ease to learne and to colled enough, part out of Aristoteles Bookes, and the rest by his alone experiance in Court.

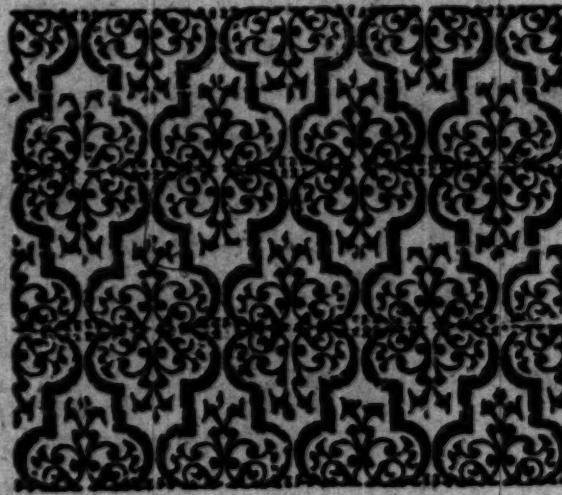
Wherewithall the Gentleman seeming to bee satisfied with my speches, arose and accompanied me vnto the Chamber that the while had binne prouided for me, and there in a very soft bed I bequeathed my bones to rest. *Memetasticte
Ex terra mortis exire. Ex terra mortis exire.*
T. K.





A dairie Booke for good huswiues.

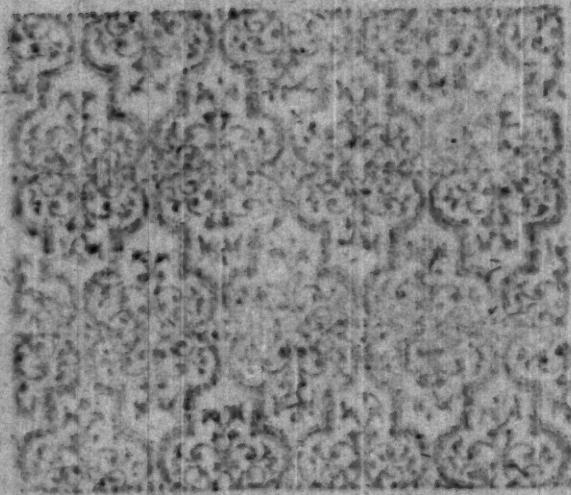
Very profitable and pleasaunt for the making
and keeping of white meates.



AT LONDON
Printed for Thomas Hacket, and are
to be solde at his shoppe in Lomberde streete,
ynder the signe of the Popes
head, 1588.

A dittie Booke for Good playnesse

A dittie Booke for good playnesse
was written by the author.



AT LONDON
Printed for J. Thomas Hagger, and sold
to pedlars and missalsellers in Tompkins street
and other parts of the Potts
year 1788.

To all good Huswiues dwelling
within the Countie of South-hamshire, Bartholemew
Dowe, wisheth vnto them all heere in this life, health, wealth,
and prosperitie : and heereafter in the life to come
joyfull and endles felicitie.

Forasmuch as of late, an honest Matron a South-hamshyre VVoman, was desirous to haue conference with me beeing a Suffolke man, to heere my mind concerning making of whitmeate, after the manner vsage and fashion of Suffolke where I was borne; albeit for forty and seauen yeeres passed, I haue beeene and still am inhabiting & resident in this Countie of South-ham. For that mine aunswers to her demaundes and questions therein, was so well liked of by them that were present at that time, and so acceptably taken among them all, that they very earnestlie required mee, to reduce all our communication then had betweene vs into wryting, to the end they might heere it the oftner, and theyr neyghbours myght also be pertakers thereof as well as they: which at theyr instant request I haue heere taken vpon mee to doo, more homelie then seemely to satisfie their desires, & also to auoyde idlenes, which folkes in age bee sundry times much giuen vnto. And because also I am vnapt to doo any good labour or worke, and nowe none other thing in effect can doe but onely write, I haue written this simple quire rudely penned, and dedicate the same generally to all good huswiues in South-hamshyre. Humbly desiring the all to beare me good will for my dooing thereof, seeing willingly I will de-

gallows & The Epistles of T
seruethone other at their handes. Fully trusting that
the mirth and recreation that they shall take, by the
reading or hearing thereof: shal minister occasion of
further profit to increase amongst them. And to
withdraw them from dumpes and sullen fantasies (be-
ing a cōmon disease amongst women) to bee the quic-
ker spirited, the better and the liuelier occupied, and the
lustier stomaked in all their busines, as well in white-
meate making, as in all other their hufwifelye doo-
ings. And thus wyshing all them to beare wylth my
weakenes, and to accept my good will, in this my rude
dooing. I beseeche almighty God sende them heere
good lufe and a ioyfull ending.

All yours. B. D.

A Dialogue betweene a South-hamshyre woman and a Suffolke man concerning the making of whitmeate.

The Woman.

SI R, as I heard of late, ye haue had much conference and talke with some honest women of this Country, concerning the making of Butter & Cheeze after your Countrey sort: and for that your communication liked them well, by the report they make thereof, I beseeche you I may bee so bold to aske you some questions, concerning the circumstaunces of the same. And first of all I pray you shew me, if ever you used to make Cheeze your selfe, seeing yee saue so well to bee experient therein.

MILKING

The Man.

Never in my life god wisse, I haue made any, but I haue in my youth in the Country where I was borne, seene much made: for in the very house or grange that I was borne in, my Mother and her maides made all the whitmeate of leamen score nine and odd.

MAIDES

The Woman.

The number of Nine was great that you speake of, and therefore I pray you shew me how many maides your mother did then keepe to milke them?

The Man.

Not aboue leamen maides, for every score of Nine a maide on chiche may suffice, and haue threed stonys to scame. Item ther'd The Woman. And haue amang them haide as milke a yarde wolle, shotted all in one. When I thinke they were very long in doing, for eight or nine Nine is enough for one maides seruant to milke in this Countrie, if they milked so many Nine engrosf them: what time came they to Church upon the holy day?

A dairie booke

The Man.

To the beginning of divine service, as well as they that dwelt nere unto the Church. And yet they had a long miles therer, and soule waies.

The Woman.

When your Mother and her Maides were very earelie oʒ rathe vp in the morning about their busnes.

The Man.

She and her Maides were every day in the yere Wim-
ter and Sommer vp out of their beddes, before fourre of the
clocke every morning.

The Woman.

I perceive by your saying, they bee better and earlier ry-
ers in your Countrey then they be heere. I pray you tolve
sheve or declare unto me, the order of the milke houses in
your Countrey. What manner of p̄elles they use to preſſe
their Chéſes in, their Chernes for Butter, what buckets
or pailes they use to milke in, their Chéſe ſates to make
their Chéſes in, or to put their Milke a running in, and
Trowes to powder and ſalt their Chéſes in.

The Man.

All these things I wil ſhew you, as nere as I can rememb-
ber. First the Milke house (if ye milke manie kine) ought
to be made the more large, with ſhelues of plankes rounde
about the houſe, as iuft as may be to the walles of the houſe,
of thre ſote b̄eadth, b̄eaſt high, to ſette your Milke and
Creame vpon, in Carten pannis that be but ſmall, made
flat in the bottome, ſhallow, and glaſed within, as high as
the Milke ſhall ſtand in them. They bee beſt to ſette your
Milke in. The windowes of the Milke houſe where y Milke
doth ſtand, to be made verry ample and large, all a long on
the North or East ſide of the ſame houſe, and ſpecially for
the

for good huswiues.

the Sommer time, to the ende that the colde ayre may take effect in the Milke, for therby ye shall gather much y more Creame. Pour Chese preses that bee made to presse your Cheses with a stone or other waight, be not good, for comonly the Cheses pressed with them, be more thicke on the one side then on the other, but the best preses for Cheses be made of a thick planck, with two pieces of Timber stan ding upright with long mortelles in them, with a piece of Tymber also brodest in the middest, and narrowe at bothe endes. And that shalbe lifted vp and downe within the sayd Mortelles, with two yron pinnes, and driven with a Hal let and wedges of Tymber. In this kinde of presse, ye may as well presse fourre or ffe Cheses at once, as one. Pour Chernes for Butter ought to be made higher, and broader in the bottome then ye bse to haue them in this Countrey. Pour Cherne staffe in the lower ende thereof, to haue two pieces of seasoned Timber of Ashe, fast sette on like unto a Crosse, of a hand breadth or more, flatte, with two or three holes boord in the endes of the same two crosse pieces. With these manner of Cherne staues, you shal more easily cherne your Butter, then with your cherne staues made of a round boorde full of holes, and never haue anie small chips in your Butter, as yee may sundrie times haue with your owne sa shioned staues: whether yee milke in buckets or pailes it is no matter so they be cleene kept, Provided alwaies that yee suffer not your Maides to haue their buckets or payles to milke in, to haue a furred coate at Hidsommer, for of al the that delight in clenlines it will not be well liked of. Chese sats that be made in Suffolke, be farre stronger, and much better to all effects then those that bee made in this Countrey: for although y Turners heire be shewed any of those sats made in Suffolke (as I my selfe haue done) yett undoubtedlie they cannot make the like. The Troves to salt or powder Cheese in, in Suffolke, be but planckes of a convenient thicknes, set brent high, that be not past thre inches and a halfe deepe, to salt their Cheses in.

A dairie booke

The Woman.

I pray you shew me whether the women in your Countrey, after they have slit or skimmed their evening Milke in the morning, do heate all the same evening Milke over the fire of a measurable heate, or els do they heate parts of the same milke verie hote, to the intent that by the heate thereof, the rest of the evening Milke may have heate enough to be put a running.

The Man.

The best way in that point is, to heate all your evening Milke over the fire somewhat more then luke-warme, and to straine your morrowe Milke as fast as it can be brought in from the kine and so strained, put them togeather a running: so if ye shoule heate some of the evening milke verie hote to give heate to the rest, ye shall have losse and hindrance thereby, for by meane thereof, ye shall make y leste Cheese, & the Cheese so made will ever after be bad Cheese, drie and tough. For note ye this, the hoter the Milke is put a running, the sone it will be runne, but if it bee over hote, the Cheese will be the worse and the lesse. And if it bee put a running too colde, it will be much the longer before it come o^r be full runne, and the Cheese so made, though it bee god Cheese, it wil ever be white, therefore the maker of the Cheese must use her discretion therein.

The Woman.

Whether do ye think it better to kneade the Curdes after they be runne, in a hole o^r pan, o^r to breake them but in the Cheese fate?

The Man.

The best waie is to breake them very small onely in the Cheese fate, while they be warme, and to use such diligence therein, that none of the Curdes be pressed into the Cheese fate

for good huswifes.

fate unbrouken smal, for if they be, in that place of the Chese
it will euer be wemunie or faultie. The Curdes baring so
well and small broken, press them downe often with your
hannes holden a crose, vntill the Chese fate bee more then
filled, and highest in the middest of the fate, and let this bee
done ouer a Web, Codell or Fale, wherinto the whey may
runne from the Curdes. When the Curdes be broken into
an other vessell, the cheepe part of the buttynes or fatnesse
thereof, remaineth in the vessell, and so the Chese by that
meanes much the worse drie and leane meate. And moreover
then that, an other thing by the way, ye must well re-
member, for it is well worthy, when the Milke is wel run,
then breake your Curds, and with a boledish speedily with-
draw the whey from the Curdes, and let it runne through
a temple with a bottome of hayze, standing vpon a Milke
Ladder, ouer the vessell that is prepared to receive y whey,
and so with all convenient spedde that may be, make your
Chese, and press it without any clothe in the Chese fate
at the first pressing. For marke well this, after the Curdes
as aforesaid be stirred, if you, or your maide that you doe
put in trust to make your Chese, do then goe about other
busines and leaueth the Curdes lying still in the whey till
they be cold before the Chese be made, which practise is
onghe times in use heere in South-hamptonshire, of the
Curdes so used I do assure you, yee shall never hane good
Cheese, albeit the Milke whereof it were made were never
slit or scimmed, for that Chese so made, will bee of this pro-
pertie, the longer ye keepe it, the dryer meate it will bee,
and especially in the middest of the Chese dryest of all, for the
moystest part of the Chese will be neare the rinde, by hitter
part thereof.

The Woman.

I like your sayings heerein very well, but I pray you if
one keepe manie Kine, and so hath great plentie of Milke,
is it not needfull to hane a Chimney within the house
where the white meate is made.

B.

The

Audairiel booke 10

The Man. It is both ne defull and also necessarie in heris deede, not onlie for the heating of the Milke, but also to haue warme water ready to halde the milke parens, and to washe the Cherrie, other bessels and chevre cloches, so after the Milk pannes in the morning bee emptie, they must bee well scalded, thene wiped and so set vp. And in the afternoone, before milke be put in them, they must be set with cold water a while before. The woman. Now I haue shewen you how to haue many times suppose, y^e the Chese wel beslothed, after they be put into the presser, it gaged and staid vntill it be drye, and so it is amolded and cleane, and thene shewed to y^e The Man, and he had ad 700. to 800. such chese, ad 400. and 500. and coulde maintayn the chese so. At the least three or fourre times: and if yee will haue your Cheses for sale, or for your owne Table to serue fyne to the eye, ye must then after the second clothing, clothe the afterwards with finer clothes, and ye may not suffer your Chese to lie long in one clothe unremayed, for if y^e do, especiallie in the first or second clothe, your Chese will be as sweete as a childe that hath lien long be pist in his clothes. And that euill savor so taken, will never after out of the Cheses, though y^e keepe them vntill they be very hard. The woman. I thinke your sayings heerein to be true, but considering that you said at the first of our conference therein: y^e Maides seruaunts in your Countrey coulde milke so many kine a pece, morning and evening, contrary to the order and usage of this Countrey, I woulde faine haue some part of your minde howe they use themselves therein, to the ende our Maides heere may do the like.

The

for good hufwifes.

A boord huse wch hath a greate gylde, ad in dethus yerd as godlym huse
aboum to dethmoun in The man i wch addel so wch i deth
as i As neere as I can I wll satissie your request heerein.
They that have great daires, or doo keepe them hine to
the paile in Suffolke, they prouide them Maides that bee of
a conuenient age and strenght, that be linelie & lustrie wen-
ches, willing to worke, and such as thinke no paine too deare
for them, where as I see in this Countrey, some settis yonge
girles and boies to milke their hine, that lacke strenght to
doo it. And manie others, because they may get them wo-
men seruaunts the better cheape, or for small wages as it
should seeme, they take dame dyowles, and dame slowbacke
to them seruaunts, who vse to sitte amylling vpon their
tailes, their legs lying a long vpon the ground, their heades
leaning agaynst the flancks of the hine, and there they catch
a napp whyle they myght haue walked divers of their hine,
and then they haue scant well walke, and then hine not
whiche were milkeed, it is a greate complayn to haue
greate maners all crimed at milking, and somedaynes
as, certayn dayes eves. The wodman mountraun, and say I haue
yon hine, and weill doone affaire of you, but as I do haue
in this Countrey, they vsz there to milke the two fore teats
of their hine, and the two hinder teats togather, where
as here they do milke the side teats togather, which I
and others do take to be as good a hine as yonge and tall
as ouer haue had a greate complayn to haue
The Man i yerd eredes myt ondes
as You wate accyding to your fantasie thinke what you list
therin; but for true prouise thereof, if you cause some of your
hines to be milke after my Countrey, sox haue a stondon-
tunnallie, if they then shal be somilked, give me the more
Milke, the better milke, and continue milke the longer,
then credite me not heerafter. And furthermore marke,
that if your Milke be brought in from milking, as flatte as
waker in a Bucket, then surelie your Maides haue verie
slacklie and slothfullie milked your hine, for if the hine bee
out

A dairie booke

well milked as they ought to be, the Milke then will haue a great frothe or fobbe vpon it, and that commeth of quicke and hastie milking when it is done with force. And it is profitable to haue your Kine so milked, for so yee shall haue the thicker Milke and the more Cregme. **The woman.** The woman, wch. of milking, etc. **The before** doth ye will the Milke to be set so high from the grounde, as ye did at the beginning speake of, as also to haue the Milke stande in a chynnel. **The Man.** The man, wch. of milking, etc. **That** for preservation and safe keeping of the Milke and Creme, so if the pands with Milke, or pots with Creme, were sett upon (or neare vnto) the ground, then they were the more readey for euerie dogge and Cat that shoulde come into the house, and also in some Countrey, as Wexfordshire and the Isle of Cle, for Snakes, that shoulde come to consume the same. And principally it is verie fit and necessary that Milke and Creme be so ordered, sett and placed, as Catnes cannote by any wise come therevnto; for they will not onelie lappe hym late of the Milke and Creme, but when they haue full teede therof, they will oft times snuffe: and cast out of their bowels blinde plentousis all abrood vpon the Milke and Creme. And another thing that much worse is and more odious, they may some times happen to leane behind them where they seide, somid of the haire that doo growe vpon their tongues, which be well nigh as euill as poison, for whosoeuer doth eate or drinke one of those haires, it will not tarry in the bodie, but where it cometh to stooch, it breedeth a greevous and painefull soore; yea, & milke
complayneth him, uniting then, on the redded oft, as like
as heath contrayred. **The woman.** The woman, wch. of milking, etc. **If** Cats haue haires growing vpon their tonges, it is more then ever I heard of before. **The**

The

for good huswiues.

The Man. *What is to be done at*

*I doubt not but ye wil beleue your owne eies, for they
be too necessarie witnessses to be beleaved, open you þ mouth
of one of them olde or yong, and then ye shall well appre-
cione them, for they bee well high as stiffe as bristles, and
these haire once in a yere they cast from them, as some doe
holde opinion.*

The woman.

*I will regard Cattes the worse whilſt I live, hearing
thus much euill of them, but all this while we haue had no
talke of making of Butter, wherein I pray you I may also
heere some part of your minde.*

The Man. *And*

*As touching that matter, ye must see that ye haue plen-
tie of pots to put your Creame in, so that alwaies it is verie
apte and necessarie that some be emptie, well wash't & breas-
ted, whiles other be occupied. In Sommer time before
yon dauncherne, it is meete the Cherne be wash't, and sette
with colde water in it a good depth. And contrariwise, in
winter beeing colde weather, to season your Cherne with
hote liquor: and when your Dernant is cherning of But-
ter, he or she, must still cherne till Butter be come, for if
they haue cherned by the space of halfe an houre or more,
and do let it stand still but a verie little while, all their la-
bour before bestowed is lost, and after the Butter is cherned
cause your Cherne to be diligently wash't and sette vp, lea-
ning upon the place where the Milke standeth, with the
bottome upwarde, to the ende it may take aire and breath
enough, to cause it to remaine drye and sweete. And a verie
apt thing it is for her that will make the most of her kine
to skippme her Milke much part her selfe, by meane where-
of she may indige and fullie perceiue, when her Maides doe
it, whether it be to her hinderauis or no, and oft times it*

A dairie booke

is good for the Mistres or dame to have an eye to her Kine,
whether they be well milked or no, for sometimes & chefe,
lie upon the Holidaies, the Maides beeing disposed to goe
to dancing or other pastime, they will make moare speede
in milking then shall be profitable for the owners of them.
And consider that if the Kine be not well milked and strok-
ked, or some of them left unmilke, it is a marving to the
Kine, for thereby they will the rather grow dry, and be the
worse milch long time after.

The woman. *What say you to this?*
Yet all this while, I haue heard nothing of your Com-
try fashion, for salting or powderyng of Cheese, and dryng
thereof.

The Man.

They laie their Cheeses to bee salted in such challopne
Tromes as before is spoken of, with brynes that containeth
one lie of salt melted up to the middle of the side of the Whele
if they be thicke, the longer &c. When the Cheesbie is salted
out of salt, they must be well washt with warme liquor,
then well wiped and dried, and so laide vpon faire Myches
or boordes, and euerie day once to turne them, and the Chees-
ses, and the place where they do lie, to bee well and often
wiped each day, so if through default of not so doing, the
print or forme of the Cheese is seene where it did lie: it is
a point of housewifrie that may be amended.

The woman. *What say you to this?*
Howe is your opinion for Cheese, washt or unwashyd
which thinke ye best.

The Man. *What say you to this?*
The Cheese washt is fairest in sight, but Cheese un-
washt will continue best, and continue moistest to be spent,

The

for good hufwiues.

The woman.

Nowe ye haue answered me in all these points, I ren-
der unto you right hartie and condigne shankes.

The Man.

And I likewise thank you god wife of your patience,
and when you heereafter haue conference with any your
Neighbours of this our former talkes : I prae you reporte
that I haue not taken vpon me to teache you or others, how
ye should make whitmeate, for it were vnseemely that a
Span that never made anie, (but bath seene and behelde o-
ther in doing thereof) should take vpon him to teache wo-
men that hath most knowledge and experiance in that arte.
I haue but onelie made vnto you rehearsall of the order and
fashion how it is vsed in þ Countreie where I was borne,
to the ende that you and others, understanding bothe, may
tyle your owne mindes and discretions therin, for sure I am,
olde custome and usages of things bee not easie to bee bro-
ken.

The woman.

þoþ my part I like your talke so well, that I beseeche
you to make some rehearsall againe thereof concerning this
misterie, by meane wherof ye may call to memorie some
thunges yet unspoken of, and thereby also cause me the bet-
ter to beare it awaie.

The Man.

I perceiue well ye are desirous to haue me make a new
rehearsall or recapitulation of my former sayings, which to
doe, because ye are a woman, who bee never satisfied, till
they haue their will and minde vsfilled, I beeing one well
knowne, that alwaies heeretofore haue beene of good will
to accomplish womens desires, will nowe be content also to
doe as ye haue willed me herem.

B 4

And

A dairiel booke

And first I will saie vnto you, it is both god and profitable to haue your Kine milked earlie in the morning, and rathe at night, for then (especiallie in Sommer time) they shall haue time to seede out of the heate of the daies, and by that meane gaine the more milke. If your Kine be milked farre from home, cause then the milke to be brought home in vessels betweene two folkes, couered with a faire Lynnens cloth twice double, and cheefely in the morning, to the intent that thereby the milke may remaine warme enough to be put a running with the euening Milke made warme ouer the fire for that purpose. And if you send farre for your Kine to be milked at home, see in any case that they bee quietly brought home, for if they shoulde be hastilie dryuen, you shall haue thereby much the lesse milke. Your milking Maides (as I said) must be strong, quick, and in all they dooings clenlie. But marke ye one thing, that sometimes in Sommer season, by occasion of vehement heate, or by sorte of much thundring & lightning, or by noise of great Gunnes the drinke in your house may suddainlie change and growe ruder, and then your sweete Milke with that lower Ale or Beare, will make so pleasant a drinke, called of some a sillibub, or a posset vnder the Cowe, that if it be not seene unto, ye shall finde thereby, that your Cheeses be not so well filled after that as they were before, nor so much Creame gathered. Your pailes or buckets to milke in, ought to bee kept cleene and sweete as before, for otherwise they will cause the Milke to turne when it commeth to the fire. If the inner side of the be coloured like a Grey Friers or a Millers coate, I feare the Maides will be taken for sluttis, althoough their Mistres or dame, will take occasion to excuse themselves, because they laie in bedde in the morning till their Maides had milked, where as if she had been a fine and a shewing huswife withall, shee might while her Maides were in milking, haue slit or skymmed all her Milke pans of the euening Milke, there lyeth much profit therein if shee could find the waie to practise it. Then use your Milk thus,

put

for good huswiues.

put the euening Milke skinned and warmed over the fire, and the morrow milke newe milked togeather, and so run them togeather, then make your Cheese as aforesaid, presse it well, and clothe it oft enough, scalde your Milke pannes well, then drye them and sette them by an edge. When yee change your Cheese in pressing thereof out of one cloth into an other, if there happen some part of the edges of y^e Cheese to hang out of the sides of the same (as commonly being well filled in the late it will dw) you must cut that awaie, paring it even by the edges thereof, & cut that in smal pieces for your younge Chickens. A better meate yee can not haue to feede them with, and a more apt place then your Cheese house is to keepe them in, ye cannot haue. But then ye must remember to put your Henne in a Coope, or for defaults thereof to tie her by the legge, in such place of the house as yee shall thinke meete for her, laying neare vnto her a borde of a foot and more in breadth, wherupon yee may be well assured the Henne will alwaies broode her Chickens rather then vpon the grounde. And if folke hastilie chanceth to come into the house wher the Chickens be abroode in the house, although there were in every corner of the house a Henne tied that hath Chickens, they will with all spedde everie of them runne for succour to their owne dam, where she standeth tied, as well as a Souldiour in the fielde will repaire to his Captaine in time of neede. The next morning after your Cheese is made, put them in brine as before is mentioned, & being salted enough, wash them with white liquor out of salt, wipe them drye, and laye them on sayre shelves or boordes, and everie daie turne them, wiping the and the place where they laie, for as I saide before, if the Cheese lie so long unturned, that the forme or print of the Cheese remaineth in the boordes where it did lie, it is much discommendable, and of all folkes delighting in cleanness to be disliked. Put no Cheeses into anie racks before they bee harde. When yee are disposed to make Butter, cause your Cherne diligently to bee prepared as before is spoken of,

A dairie booke

your Butter baring come take it out of the Cherne, into a faire olde smoothe Bole, and therin stiche it from þ Butter whey, otherwise called Chernt milke, which being per- fectly done, put the Butter all aboade in the bole, & with a knife gaſt it euerie boit, walking ouer the edge of the knife toloured you that mons, then with your forefinger strike the moſt part of the Butter from the ſide of þ knife, then betwix your foefinger and your thonne strike all the Butter from the edge of the knife, and holde that vp before you and the light, and yee shall ſee therin boþ Lint and haires, though the Cerne were never ſo well drawn into the Cherne, althoþh this be not heare in use, ther coþ leaueth it undoone, albeit to be very fine and cleynly ther lieth herfelfe, lint and haires will be in her Butter. Then ſalt your Butter, and weigh it, and note if your Spades haþ as much Butter of like time gathered before.

¶ And thus woe I ſtrich and make an ende, ſaving one thing more yet I call to mind, and that is, if your milking Maides be disposed to ſing in time of their milking, some Colm will take ſuch a delight therein, that afterwarde ſome a Spade commeth to milke her and doþ not ſing, this will not ſtaud to be milked, and when Maides come to milke thine moþ gaſtiaſ apparelled, then they be acciſioned to milke in, the Kine will be verie dangerous to ſtande to bee milked of them. And at a Copie hold heere in South-hamptone ſhire of mine, I haue had alſo this expeſience, that one of my Kine hath had ſuch a minde and fantale to one of my Maides, that in her presence the Colm would never ſtaud to be milked of anis other bot of her oneliz. And thus nowe I ende and take my leave of you.

The woman.

And I effeſones render vnde you condigne thankes for all your gentle communication, and reheatall of your former ſayings.

The

for good hufwiues.

The Man.

Became the keeping of so great a number of milch hynes
in one grounde or pasture, as before is spoken of, shall not
be thought to be faire: it was at a Grange in Suffolk, be-
longing then to an Abbie of white Monkes, called Sibeton
Abbie, ffeue miles from Donwiche, and foure miles from
Framingham Castell.

18

Heereafter followeth a saying of her that was the dai-
rie wife, and made the whitemeat manie yeeres togeather
of all the Kine aforesaide, in commendation
of earlie rysing.

Arise earelie.
Serne God devoufly.
Then to thy wroke busillie.
To thy meate ioyfully.
To thy bed merilie.
And though thou fare pauly,
And thy lodging homelie.
Yet thanke God higly.

Ka. Dowe.

An other saying concerning the same.

To rise betimes, thy selfe to recreate
To luke well to thine owne, & to keepe a sober estate
Long ere thou eatest, and not to sup late,
To lie high with thy head, and to slepe moderate:
maketh man rich, long life and fortunate.

FINIS.